

**CHURCH AND CONGREGATION IN COMMUNITY
MENTAL HEALTH**

By

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ABSTRACT OF THESIS

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This thesis reports an experiment made in an Edinburgh parish church to test two sets of hypotheses: (1) that regular church attenders are more dependency motivated in their job lives than persons chosen without reference to church attachments; and (2) that regular church attenders primarily seek the fulfilment of dependency needs through their church involvement. The thesis also contains a theological reflection on this study and ends with concrete proposals for the ongoing life of the church.

In the Introduction we present a body of current thinking about the doctrine of the laity. Our experience in parish ministry, hospital chaplaincy, as well as our study of some commonly held assumptions seemed to raise important questions about this material. Our questions will be clarified. Then we formulate a set of working hypotheses and explain the research design for gathering data in the study of those hypotheses. Finally, we develop our method of doing practical theology - a method to which we return in Chapter VI as we engage in a theological reflection on the outcomes.

Chapter I is entitled "The Conceptual Framework." Here we present the Motivation-Hygiene Theory of mental health. This is the model with which our work will be done. A critique is offered and the usefulness of M-H theory for our project is explained.

Chapter II is entitled "The Method." Here we explain the method chosen to gather and analyze data pertinent to our hypotheses. The methods are discussed, a critique offered, and their usefulness for our purposes is indicated.

Chapter III is entitled "The Procedures." A pilot study which was conducted is reported in this chapter. Here we also present in detail the manner in which our subjects were selected from a list of "regular church attenders". Profiles are given of the church and of our subjects. Methods of contacting, interviewing and recording our data are also explained.

Chapter IV is entitled "The Results." In this chapter our "control group" is constructed (to enable testing of the work setting). The chapter documents the results of our experiment for both sets of hypotheses with which we began.

Chapter V is entitled "The Project Conclusions." After presenting the limitations of our work and clarifying certain issues relating to the purpose of our study, we develop some inferences of our findings. Our conclusions are summarized and we end with a note on the important aspects of church life for "mental health".

Chapter VI is entitled "The Theological Reflection." It utilizes the twin principles of relating theology and psychology which were explained in the introduction. With this model serving as a structure, our data is juxtaposed to some elements of the theological anthropology of Ronald Gregor Smith. The lines of contact to the body of material about laity (from the Introduction) are drawn.

The Epilogue presents some concrete proposals for the ongoing life of the church and offers suggestions for further research.

Use other side if necessary.

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PREFACE

In the fall of 1971 I was invited to fill a "working research placement" which was opened up by the department of Practical Theology and Ethics of Edinburgh University. In this arrangement I was assigned as an assistant chaplain in the Royal Edinburgh Psychiatric Hospital and as an assistant pastor in (what was then) St. Matthew's Parish Church which was located just outside the bounds of the hospital.¹

The placement was designed for two purposes: to experiment at building a bridge of ministry between the church and the hospital and to provide an opportunity for research into the area of the church and community mental health. The contract called for eight "units" of time to be spent in the hospital, and four units in the church each week.² The post was created for a two year period during which I was granted a leave of absence by the Postgraduate Studies Committee. At the conclusion of this period, on September 1, 1973, I returned to full-time student status in order to write up the results of my research.

The original assignment, "to research an aspect of the church and community mental health," was sufficiently broad to allow me great

¹In 1974 the church known as St. Matthew's was united with that known as South Morningside Parish Church in order to form the new Cluny Parish Church.

²A "unit" of time comprised either an entire morning, afternoon, or evening.

freedom in this new post. For several months, while becoming acquainted with my placement, I read widely, discussed research possibilities with others, and formulated options from which I would later chose a more focused area for work.

There were two ideas in particular which I explored before choosing my final direction. It may be of interest to recall those here.

First, I considered studying the critical involvement of volunteers in the hospital -- what the experience taught them and how their presence affected the hospital situation in which they were involved. This approach was, in fact, later used in a project done in the United States and described in a recent issue of The Journal of Pastoral Care.¹ However, I decided against this approach because I felt that the time restriction of my two year placement would have made it difficult to set up and adequately follow-through such a project.

The second avenue which I explored was to use my community base and study certain aspects of the church as a supportive resource for persons in the community and the possibilities of co-operation between the church and the hospital in the interest of community mental health.² The chaplain's department spent much

¹Charles F. Kemp, writing in a symposium on the "Professional Doctorate," The Journal of Pastoral Care, XXVII, No. 4, pp. 275-276.

²The author was unaware that at that time there was such a study being made elsewhere. It was subsequently reported on by Ruth B. Caplan, Helping the Helpers to Help: The Development and Evaluation of Mental Consultation to Aid Clergymen in Pastoral Work, (New York: Seaburg Press, 1972).

time in pursuing these goals and preliminary research was done along those lines. However, the projects were much too young to yield the kind of data which I would have wanted to elicit from such a study.

Another line of approach was finally considered and eventually adopted. It was suggested by my experience as a pastor, chaplain, and student. In these various settings I observed certain dependency motivations among many regular church attenders. I also came across some (apparently) commonly held assumptions regarding religion and dependency needs. I decided (as I will discuss more fully in the Introduction) to study this phenomenon in the church setting in which I found myself. My approach, which will also be detailed in the following pages, was to examine a range of experiences (positive and negative) had within the life of a Christian Congregation. These were taken from a cross-section of the members of the church which I was serving, in order to gather data on the issue at hand.

In the pages which follow this project will be explained more fully and, in the end, I will attempt a theological reflection upon the findings as a practical theologian.

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¹Henceforth the Figures will indicate "The Percentage Frequency of Appearance of Motivator and Hygiene Factors in High and Low Event Sequences" unless otherwise specified.

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THE INTRODUCTION

In this Introduction we will present a body of current thinking about the doctrine of the laity. Our experience in the parish ministry, the hospital chaplaincy, as well as some commonly held assumptions seem to raise important questions about this material. We will attempt to clarify some of these questions. Out of them we will fashion a set of hypotheses which seem to need study. These hypotheses will be set forth and the design for gathering data to study those hypotheses will be explained. After the project results have been tabulated, our work will still be incomplete until we have returned to the theological questions and have reflected upon the findings which have emerged. In order to do this theologizing we must explain our method of putting psychological questions to theological models. After showing our way of dealing with this problem, the Introduction will be concluded with an appraisal of some of the limitations of the work upon which we have embarked and an outline of the chapters which will follow.

Section I

Some Theological Assumptions Relating to "The Ministry of the Laity"

There has been much interest in recent years in "the ministry of the laity." Out of all the available material we would like to sketch here three main themes which seem to be of particular relevance to us. These are: the ordination of the laity; the functions of the laity;

and the dimensions of a life of service. It is to these that we will now turn.

The Ordination of the Laity

Essentially the "lay issue" concerns an understanding of the laity as being an essential part of the Church. How does one define "Lay"? As non-clergy? As those who do not possess professional knowledge of theology? As those who earn their living in secular occupations and not in the service of the Church? As those who are embedded in the world and its concerns as opposed to those who have retired from the world in order to live a holy life? As Kathleen Bliss puts it, the difficulty with these existing definitions is that they are all negative. They say what the laity are not. Also, there is a strong element of "over-Againstness" toward the clergy in them. The clergy are such-and-such, the laity are not. The clergy do this-and-that, the laity do not. These concepts result in an inner disunity in the Church. They give rise to the plea that the layman be an auxiliary worker in the church, or to discussions about the "role of the laity" in the church when the questions about church organization, government and finance come up.¹

Along with the disuniting and crippling power behind these definitions of who the laity really are, there seems to be at the core an obvious contradiction of the biblical understanding of the λαὸς θεοῦ. It is often pointed out that this concept is a positive one, not a negative one. It sees all believers, clergy as well as so-

¹Kathleen Bliss, We the People: A Book about Laity, (London: SCM Press, Ltd., 1963), 65-72.

called "laymen," as together being the people of God who are commissioned to serve His purposes in the world.

In the light of this basic position regarding the lay issue, we can turn back to the question of the ordination of the laity. Two statements about this subject out of the World Council of Churches are of interest. First, in a recent issue of *Laity*, Hans-Ruedi Weber summarized the common conclusions concerning the lay apostolate which have been arrived at by studies sponsored by the World Council of Churches, as well as those of the Second Vatican Council. These four basic affirmations are:

- a) Baptism is the ordination of the laity which authorizes them to participate in Christ's ministry in and for the world. Baptism is therefore the starting point for a theology of the laity.
- b) Baptism introduces each Church member into a basic apostolic succession. Just as each apostle is called, so each member of the apostolic Church is called to discipleship and mission.
- c) In baptism each Christian becomes the responsible steward of the gifts of grace, the 'charismata', which have been given to him. These 'charismata' have to be used both for the upbuilding of the Church and for Christian service in and through the secular jobs of the Church members.
- d) In baptism each member of the Church is introduced into the dying and uprising with Christ, who, as the eternal High Priest, offered himself to become the victim for the salvation of the world. From their baptism onwards, all Christians are therefore called to share in Christ's priestly work by offering themselves in love and obedience to God in the love and service of men.¹

In this statement we have the important consensus that the people of God are one and that all are ordained to the ministry of Christ through their baptism.

¹Hans-Ruedi Weber, "The Ministry of the Laity -- Reconsidered from an Old Testament Perspective," *Laity*, XXV, July, 1968, 21-22.

The second statement comes out of the Second Assembly of the World Council of Churches in 1954 in Evanston, Illinois, the report of the Department of the Laity contained this paragraph:

The phrase 'the ministry of the laity' expresses the privilege of the whole Church to share in Christ's ministry to the world. We must understand anew the implications of the fact that we are all baptized, that, as Christ came to minister, so must all Christians become ministers of His saving purpose according to the particular gift of the Spirit which each has received, as messengers of the hope revealed in Christ.¹

The Functions of the Laity

It is traditional to view the three functions of the people of God as their 'prophetic,' 'priestly,' and 'kingly' work, not identical to Christ's offices, not prolonging or extending his Incarnation, not separable from his work, but as participating in and correlative to Christ's ministry, "by serving Him who is Prophet, Priest, and King."²

Hendrik Kramer, in his Hulsean Lectures (1958) offered a further clarification. He set forth a new orientation of the Church as Ministry, seeing all her functions athrough the central concept of *diakonia* or "servanthood."³

T. F. Torrance also emphasizes this theme when he says that

the conception of the Suffering Servant is the great characteristic of the Church's ministry, and it is that which above all determines the nature of the priesthood in the Church.

¹World Council of Churches, The Evanston Report, (London: SCM Press Ltd., 1955), 161.

²T. F. Torrance, Royal Priesthood (Edinburgh: Oliver and Boyd Ltd., 1955), 37.

³Hendrik Kraemer, A Theology of the Laity, (London: Lutheran Press, 1958), 137.

This applies to the Church's threefold participation in Christ's Prophetic, Priestly, and Kingly Ministry, for the Church is engaged in all these as servant bearing the Cross like the man of Cyrene (Matt. 27:32). It is indeed in terms of the suffering servant ministry that we are to see the basic unity in the Church's prophetic, priestly and kingly functions.¹

Under this far-reaching description of the Church as Ministry, sent to serve Her lord by participating in his ministry to others, what are the functions of the Church? We mentioned above that the traditional approach has been to view the prophetic, priestly and kingly aspects of the Church's work. However, in Weber's recent treatment of the subject he alters the list slightly. Because what he is saying seems important in the current discussions, we will summarize the functions of the laity as he gives them: apostolic, priestly, and charismatic.

The Apostolic Function

Weber explains that "To become a fully apostolic Church means to be taken into the apostolic movement from communion with Christ into Christ's mission; and the aim of this mission is not to 'churchify' the world, but to witness to Christ so that the world may believe and God's kingdom come."² This relates, of course, to that which we said earlier when we dealt with the ordination of the people of God who become ministers of His saving purpose. Here we see the close link between the ideas of the apostolic and prophetic ministries.³ As the prophet has sent to "forth-tell" God's word, so the Church is sent out to proclaim the Good News through its words and deeds, through its life in the world.

¹Torrance, p. 87.

²Stephen Neill and Hans-Ruedi Weber, The Layman in Christian History, (London: SCM Press Ltd., 1963), 390.

³Alan Richardson, An Introduction to the Theology of the New Testament, (London: SCM Press, Ltd., 1958), 291-292.

The Priestly Function

Christ is the High Priest, and because of her relationship to Him, the Church is priestly. Just as Old Israel was given the task of being a priest-nation to the Gentiles (Exodus 19:6), so now the New Israel has become the "Royal Priesthood" through Christ (I Peter 2:9).

It (the Church) presents the *opetēs* (saving acts) of God to the Gentiles (I Peter 2:10) and the offerings of the whole human race to God. Mankind is unworthy to bring to God any offering at all, but now through Jesus Christ, a 'way' has been opened up to God's presence and the sacrifices of the human race may be laid upon God's altar.¹

It is extremely important to note the corporate character of the Christian priesthood. Exodus 19:6 spoke of a "kingdom of priests" and this idea is retained in such statements as Revelation 5:10, where it is stated that we are "made to be a kingdom and priests unto God" (cf. also Revelation 20:6). As Torrance observes:

The expression "priesthood of all believers" is an unfortunate one as it carries with it a ruinous individualism. "Priest" in the singular is never found in the NT applied to the believer, any more than "king" in the singular. In the singular these words can only apply to Christ Himself. Like the term "saints" used only collectively in the NT, "priests" and "kings" apply corporately to the whole membership of the Church.²

The heart of the priestly function of the Church is expressed in T. W. Manson's words that the priestly people are "permitted and enabled to share in the continuing high-priestly work of Christ by offering themselves in love and obedience to God and in love and service of men."³

¹Ibid., p. 293.

²Torrance, op. cit., p. 35, footnote 1.

³T. W. Manson, Ministry and Priesthood: Christ's and Ours (London: Ervorth Press, 1958), p. 70.

The Charismatic Function

The Evanston Report, quoted above, mentioned this fourth function of the Church when, in the report of the Committee on Laity, it was stated that "we must understand anew the implications of the fact that we are all baptized, that, as Christ came to minister, so must all Christians become ministers of His saving purpose according to the particular gift of the spirit which each has received, as messengers of the hope revealed in Christ."¹

There are three elements in that statement which are rightly put together: baptism, the gift(s) of the Spirit, and ministry. First, through his baptism, the person is brought into the body of Christ. Christ has given us a share in His baptism. It is the One baptism of Christ into which we are joined and through it we "are grafted together into his death and resurrection" (Romans 6:4f.).²

The second aspect of baptism is that we are baptized into servanthood. The third aspect is that this creation out of the world of a body which is become the Body of Christ is the operation of the Spirit of God.³ The Spirit of the Lord calls to man and on the manward side there can be the response in obedience from him. Therefore the Church comes into being and there is the actualization upon earth of the Body of Christ, the Temple of the Holy Spirit.⁴

¹World Council of Churches, The Evanston Report, p. 161.

²Torrance, p. 34.

³Ibid., p. 23.

⁴Ibid., pp. 24-25.

However, this call of the Spirit of the Spirit of man is not a static thing, but is differentiated and multiple in correspondence to the differences in men. Barth speaks of how the servants of Matthew 25:14f. receive from their one Lord their different talents, and he points to the thought in I Cor. 12:4f. where it is the same Spirit who works in all and that there are differences in the distribution of the charismata. He distributes what is "proper" to each person (12:11). Every person who is called by the Spirit of God into the body of Christ is found in his particular situation, in his uniqueness, and is given special responsibility for the particular gifts which he has been given.¹

Summary of the Functions of the Laity

We have seen how the functions of the people of God in the world are said to have the overall character of "service." We are to serve the Lord through serving the neighbor. In this way we are participating in Christ's ministry. First, we are to serve Him through our witness through word, deed and presence in order to help others become what they truly are -- members of God's flock. This is the supreme service that we can offer. Second, we are to offer a priestly sacrificial service by offering ourselves in love and obedience to God in love and service to men. And finally, we are to use our particular gifts of the Spirit for the good of others, as good stewards of what God has given to us. The four functions are actually three-fold, being held together by the overarching concept of *diakonia* .

¹ Karl Barth, Church Dogmatics III/1, (Edinburgh: T&T Clark, 1961), 604.

The Dimensions of a Life of Service

In a document with the subtitle "A Study of Baptism and Confirmation Liturgies as the Initiation to the Ministry of the Laity," Lukas Vischer discussed the idea of baptism as a call to a life of service. He ended his work by pointing out three dimensions of this understanding.

First, to be baptised means to live "in and for Christ." This is contrary to our natural inclination to live in and for ourselves. Our "old" way of living corrupts ourselves and our neighbor. Christ came to deliver us from this. We are incorporated into His body through baptism. We have a new Lord. We are His servants.¹

Second, "to be baptised means to live in and for the Church, which is the body of Christ."² When we think of the church we should probably think of the two-fold character which it presents. It is a social institution organized for worship and the preaching of the Word, and it is a community of men and women seeking to live out a basic commitment to Christ through their everyday lives.

Thirdly, "to be baptised means to live in and for the world." This means that the Christian's commitment to the Kingdom is a call to serve God through serving his neighbor, to love God through loving his neighbor. Thus, "through baptism we are both withdrawn from the world and sent out into the world. We are placed in the world as the servants of Christ, and our place is always there where our service is required."³

¹ Lukas Vischer, Ye Are Baptised, (Geneva: The Department on the Laity, 1964), 46.

² Ibid.

³ Ibid., p.

Section II

Questions Which Experience Puts to This Doctrine

With this preceeding sketch of some current theories about the laity, we turn now to the questions which our experience and study had caused us to raise. Before presenting our questions it may be instructive to mention certain impressions which had led us to pose them.

First, in his work as a pastor the author was often impressed by the (seemingly) great number of people whose dependency needs seemed to have led them to a local congregation (and pastor) for support and comfort. To clarify this impression further, we saw these dependent people as persons who seemed to seek happiness and satisfaction in life primarily through the fulfilment of their needs for safety and security, needs for a sense of belonging and being loved, needs for self-esteem and self-worth. However, their appetites for these "psychological foods" often seemed insatiable and sometimes their demanding nature seemed to lead to isolation from those on whom they depended so heavily for their source of nourishment. Because there seemed to be so many of these persons, we wondered whether the concepts of "the church as ministry" and "the ministry of the laity" were appropriate to the realities of the situation in which we found ourselves. Or, was our impression being formed on the basis of a very visible minority of parishoners while being virtually uninformed by some perhaps larger, less visible and different group in the church?

In our work in the Chaplain's department in the Royal Edinburgh Psychiatric hospital the experience was also confirmed to some

extent. It was part of our work there to bring together ministers for seminars and sharing sessions with staff psychiatrists, nurses and social workers from the hospital. This was done to "support the supporters" in the community and thus to (hopefully) strengthen these "front-line" workers in the interest of community mental health. It was surprising how many of those sessions revolved around some aspect of ministering to the dependent, demanding parishoner.

A third set of sources from his experiences as a student also let the author to question aspects of the doctrinal formulations above. These sources were certain theoretical generalizations made by writers commenting on "religious people." We will mention but two of these sources here.

Sigmund Freud wrote that

The defense against childish helplessness is what lends its characteristic features to the adult's reaction to the helplessness which he has to acknowledge -- a reaction which is precisely the formation of Religion.¹

In this classic statement Freud emphasizes that infantile dependence is the source of religion.

The second writer whom we will quote points in a somewhat similar direction. B. W. M. Palmer says that "churches tend to attract those whose personality predisposes them to find satisfaction in dependent relationships"²

¹ Sigmund Freud, The Future of an Illusion, translated by W. D. Robson-Scott and edited by James Strachery (Garden City, New York: Anchor Books, Doubleday & Company, Inc., 1964), p. 35.

² B. W. M. Palmer in The Social Sciences and the Churches, edited by G. L. Mitton (Edinburgh: T. & T. Clark, 1972), p. 22.

Let us recall the theological positions mentioned above. The ideas which we presented revolved around "the church as ministry." Our understanding of this phrase led us to expect a task-orientation in the church. We would expect her to see her raison d'être as serving God through serving the neighbor, both within the fellowship of the congregation as well as outside the circle of congregational life. But our experiences as pastor, chaplain and student were causing us to question the applicability of those concepts for our situations. Our theological understanding, of course, demanded that we take those questions raised by experience seriously.

We formulated two sets of questions as we looked at our problem. First, if we selected some cross-section of Christians and studied their experiences, would we actually discover them to be "task-oriented" in their church lives? Or, are they primarily motivated to fulfill their own dependency needs rather than to serve in that context? Second, if we look at our same group of Christians in some non-congregational setting, for example, their work lives, would we see them mainly motivated to fulfill work tasks? Or, would they be more interested in "feathering their own nests" by making more money, finding better job security, or collecting warm feelings through personal relationships at work? We believe that these are some of the critical questions which must be dealt with in reflection upon our presentation of ideas relating to the "ministry of the laity."

Section III

Our Working Hypotheses

Out of the previous questions the following hypotheses were formulated to gather data on the issues.

1. Regular Church attenders are more dependency motivated in their work lives than a population chosen without reference to church attachments.
2. In a group of regular church attenders, females are more dependency motivated in their work lives than males.
3. Among regular church attenders, older individuals are more dependency motivated in their work lives than are younger subjects.
4. Regular church attenders primarily seek the fulfilment of dependency needs in their church lives.
5. Regular church attenders evidence stronger dependency motivation in their church lives than in their work lives.
6. Among regular church attenders, women are more dependency motivated in their church lives than males.
7. In a group of regular church attenders, older persons are more dependency motivated in their church lives than younger subjects.

It will be observed that the first set of hypotheses which are presented above (hypotheses 1-3) have to do with the work lives of regular church attenders. Why are we concerned about the work experience of these people? The reader will recall that one of the questions raised earlier had to do with whether regular church attenders are more dependency motivated than persons chosen without reference to church attendance. In order to study this question,

some common ground was needed whereby comparisons could be made.

Job experience was chosen as that common ground.

The second set of hypotheses (4-7) relate to dependency motivation in the church setting for regular church attenders. These items are self-explanatory.

The Importance of the Issues

Why is a study of dependency motivation among regular church attenders important? There are several reasons for our interest in these issues.

First, while there are a few studies of religion and dependency needs, most seem to draw on descriptive, anecdotal evidence. We hope to test our dependency hypotheses using empirical data taken from a cross-section of regular church attenders in a particular congregation.

Second, such a study is important to the researcher in order to test his impressions which were mentioned in the preceeding section. We said that there was a seemingly large number of persons in the parish who operated with very strong dependency needs and who sought the fulfilment of those needs through their church attachments. But was this an accurate reading of the situation? Our impressions needed to be tested.

Third, we mentioned above that our impressions drawn from our experience caused us to raise certain questions about some current doctrinal formulations about "the church as ministry" and "the ministry of the laity." Our belief is that experience must be taken seriously. We should be open to a re-formulation of doctrine based upon life-realities.

Fourth, such data about the psychological motivation of regular church attenders might have practical value in planning parish programs and strategies of ministry within the congregation.

Fifth, if the church attendance factor is shown to be an important one in predicting motivational orientation of persons, then it might be of even wider interest.

With these reasons for undertaking such a study as the one upon which we have embarked, we must say that our task would, in the end, be incomplete if we were not to return to the theological problems and attempt to reflect theologically upon our findings. In order to do such a theological reflection, one must first work out his approach to the very complex matter of posing psychological questions to theological models. In this following section we will present our method of dealing with this and we will also present our technique for doing practical theology.

Section IV

A Model for Relating Theology and Psychology

To engage in a theological analysis of psychological data poses the crucial question of anthropology. How does one view the relationship between theological understanding of man and the psychological theory or theories which have been utilized in the collection and examination of the data? The answer to this question establishes the boundaries for relating theology and psychology and we believe that it may lead toward a co-ordination of functions between the two disciplines.

Peter Homans deals with these issues in his article, "Towards a Psychology of Religion."¹ The "Theology-Psychology Model" which he constructs there (henceforth to be referred to as the T-P Model) is the kind of approach which will form a useful base from which to do our work.

The Theology-Psychology Model

The essential elements of this understanding of the relationship between psychology and theology are derived from the writings of the so-called school of "Protestant Theological Existentialism" which includes, among others, Karl Barth, Emil Brunner, Paul Tillich and Reinhold Niebuhr. These theologians, while aware of the importance of the implications of psychodynamics for theological understanding, were also concerned with the reductive effects in psychology's approach to faith. This led these writers, each in his own particular way, to work out the limits of psychology in the theological enterprise.

There are two basic elements in the T-P model which Homans draws from theological existentialism. First, there is a spiritual dimension or function of man which lies "beyond" socialization and development. This "beyond" is usually referred to by the theologian with terms such as "spirit," "self," and "I". It is summed up in the idea of self-transcendence. It is in this beyond of human life that man encounters the Word of God. With this formulation theology

¹ Peter Homans, edit., The Dialogue Between Theology and Psychology (London: The University of Chicago Press, 1968). See also the book in which he uses the Theology-Psychology model to relate the work of certain theologians to Freudian concepts: Peter Homans, Theology After Freud, (New York: The Bobbs-Merrill Company, Inc., 1970).

defines what is theologically real about the person and protects this meaning from psychological reductionism.¹ The second principle of T-P theory says that this "self-transcendent" aspect of human life is not the private territory of theology, but that it can be made an "object of study" and can be approached in a fully psychological mode of understanding. To what degree this is possible (if indeed it is considered to be so) depends on the particular theologian and the particular psychology in question. If this second axiom is accepted there arises the possibility of formulating a kind of phenomenology of self-transcendence, "a delineation of that dimension of reality which lies beyond, while yet remaining dependent upon, development and socialization."²

A Co-ordination of Functions

The following two points seem to represent possible points of a co-ordination of functions between the disciplines of theology and psychology. We see these elements operating as boundary markers within the two basic principles of the Theology-Psychology model.

1. Psychology can speak of the disunity of man's existence and of the nature of the splits within man. This is the informing function which psychology provides for theology.

Theology, on the other hand, can speak of the essential unity of man and thus bring a wholeness of perspective about his nature,³ while at the same time taking the contradictions in man seriously.

¹ Homans, Dialogue, p. 63.

² Ibid., p. 71.

³ Cf. Brunner's concept of the law of contiguity. It is summarized in his reply to David Cairns in Charles Kegley's The Theology of Emil Brunner (London: The Macmillan Company, 1962), p. 331.

It does not try to present a "new psychology" by constructing a kind of synthesis of the different psychological views about man, but rather points to the conflicting approaches in psychology as each presenting an aspect of the truth. The aspects cannot be synthesized, says theology, because they reflect on another surface the basic truth that man exists in conflict, i.e., he exists in "sin." This is the regulating function which theology brings to psychology.

2. Psychology can yield knowledge from the "inside" about the developmental and socialization processes and the self-transcendent movements which arise out of them. In this way it delineates the dimensions and dynamics of the spirit, and serves a clarifying function for theology.

Theology brings its understanding from the "outside," from the Word which comes to man from God who calls him to responsible obedience and who offers him new life. This "new life" is not something foreign which is put into man, but a re-integration of his present creaturely life around a new point of reference. Man has new possibilities. By pointing in these directions, theology demonstrates the enriching function which it offers to psychology through its language of myth and symbol.

With this understanding of their relationship, theology can and must take the functions of psychology seriously. Brunner speaks of theology "absorbing" the insights of science and using them to clarify its own understanding. He says:

The Christian doctrine of man maintains that, although it understands man from the point of view of the truths of revelation, which are not accessible to experience, yet it does not in any way contradict what can be known of man in and

through experience; on the contrary, it incorporates this knowledge gained by experience into its rightful context. The Christian doctrine of man itself requires that all its statements about man -- so far as they have any connection with actual experience at all -- should be in harmony with man's 'natural' experimental knowledge, and should indeed absorb it.

At this point, as at all others, the Christian truth includes 'natural' knowledge; this means, all that man can know from observation and thought apart from faith.¹

In our opinion the T-P model as we have filled it out here gives the principles and defines the boundaries in such a way as to render possible a mutually beneficial dialogue between theology and psychology.^{2,3}

However, we would be less than candid if we did not admit the considerable problems that remain within the model as set forth here. We may accept that there are, theoretically, differences in function between psychology and theology, but practically speaking, we find these differences often blurred. For example, the information

¹Emil Brunner, Man in Revolt (London: Lutterworth Press, 1939), p. 61.

² This kind of dialogical relation between the two disciplines as they focus on concrete situations would be illuminative for theological understanding and would allow the possibility of empirical challenges to theological assertions about man. This is the kind of interaction which Whyte urged when he wrote recently about the "New Directions in Practical Theology." J. A. Whyte, "New Directions in Practical Theology," Theology, Vol. LXXVI, No. 635, (1973), p. 238.

³ This model leaves open the interesting option (or should we say "ambitious dream?") of Don Browning who speaks of developing a new ontology of the human. This new anthropology which, he says, could emerge from psychoanalytic psychology, cognitive developmental psychology and the existential phenomenological psychologies. It would be marked by flexibility and by its openness to the enrichment of Biblical myths and symbols. Besides allowing them to speak for themselves, it would also allow the direct interpretation of these images "in the light of psychological concepts but psychological concepts that are broadened and enlarged to include the highest levels of intentionality as well as the lowest levels of the habitual and involuntary." It would provide a basis for discussion between theology and the sciences. Don S. Browning, "The Influence of Psychology on Theology," in The New Shape of Pastoral Theology, edited by William Oglesby, Jr. (Nashville: Abingdon Press, 1969), p. 133.

which psychology yields about the splits in man can be so intertwined with its own non-Christian world view that merely to take insights out of their context is to destroy the original meaning. Such a procedure would be a misappropriation of psychological material in order to fit theological categories. On the other hand, the use of theological materials for regulative and enriching functions may lead to the elevation of theology to the level of a kind of "universal science." In both cases we can only point to the practical dangers and move cautiously in this delicate area of relating the disciplines.

Our Technique for Doing Practical Theology

In a recent article, Dr Alastair Campbell spoke of the juxtapositional model of relating practical theology to the other theological disciplines. He showed how this demonstrates a "lateral" rather than a "linear" relationship between the disciplines. He said:

Practical Theology juxtaposes concrete situations of witness, celebration and service with findings and formulations of the biblical, historical and philosophical subjects in the theological corpus. It does this not in order to correct according to some canon of relevance, nor in order to be corrected according to some canon of orthodoxy. It is more an exercise in creative imagination, the interplay of idea and action, with all the ambiguity and inconclusiveness which this implies.¹

In our theological reflection on the outcome of our project we will use a "modified version" of this juxtapositional method. We will place our psychological study alongside a model of Christian anthropology and, we hope, creatively interact with some of the principle issues which are raised. The anthropological model which we will use will be taken from Ronald Gregor Smith's book, The New Man.

¹ Alastair V. Campbell, "Is Practical Theology Possible?" Scottish Journal of Theology, XXV (May, 1972), 225.

His elucidation there appears particularly germane for our concern because he is dealing with man's "coming of age", a way of conceptualizing Christian maturity, and a concept of the new being which may be suggestive when placed alongside our findings.

Section V

The Structure of the Thesis

With this statement of how our interest in the dependency question was awakened and with this statement of our hypotheses and explanation of our method of approaching the task of practical theology, we will now set forth the design of the project which we have undertaken. Our plan can be best presented by using the structure of this thesis as a guideline.

The Conceptual Framework

When we set out to study our hypotheses about regular church attenders and dependency needs, some conceptual framework was needed whereby definitions could be formulated and deductions clearly stated. We chose the Motivation-Hygiene Theory of Mental Health as developed by Frederick Herzberg. Chapter I will explain this theory in detail, a critique will be offered, and the usefulness of the Motivation-Hygiene theory for our project will be explained.

The Method

After choosing our conceptual starting point we needed to select a method for gathering and analyzing data pertinent to our hypotheses. The method which was selected was the "Sequence of Events" format using a patterned interview technique to gather data from our subjects. These event sequences were then analyzed using a

"content analysis" schedule. Both the "Sequence of Events" format and "Content Analysis" schedule were devised by Herzberg and his associates. This method of approach will be developed in detail, a critique made of it, and its usefulness for us presented in Chapter II.

The Procedures

The author used the conceptual framework and method of approach to test his hypotheses in a pilot study. This was done in order to gather preliminary data and to try out his procedures on a group of subjects. After learning from this experience he embarked on the "St. Matthew's Project."

From a list of "regular church attenders" of St. Matthew's Parish Church, 20 men and 20 women were selected for study. The method of choosing this random sample, the meaning of the phrase "regular church attenders" and a profile of these people will be presented.

"Satisfying" and "dissatisfying" experiences from both the work and church lives of our subjects were elicited. Using our theory and method, it was possible to study the motivational orientation in both work and church life for our samples.

In Chapter III all of these procedures used in the pilot study and the St. Matthew's Project will be set forth. We will also present the method of interviewing and for recording our data.

The Results

The reader will recall that in one of our hypotheses we stated that regular church attenders are more dependency motivated in their work lives than a group chosen without reference to church involvement.

To test this hypothesis we needed a "control group." This group was constructed from the data available from previous studies in the work setting which used procedures similar to our own. The method of constructing this control group and the profile of the group will be presented in Chapter IV.

A great part of that chapter will be used to document the results of our experiment for both sets of hypotheses with which we began our work.

The Project Conclusions

In Chapter V we will explain "the limitations" of our work and clarify certain issues relating to the purpose of our study. We will then develop certain inferences of our findings. The chapter will be concluded by summarizing our conclusions with regard to both sets of hypotheses and by a statement, based on our work, of the importance of the church in the concern for mental health.

The Theological Reflection

Chapter VI is a theological reflection on the results of our experiment using the theological method and model of relating theology and psychology as explained in this Introduction. The chapter will be organized according to the two principles of T-P theory. The findings of our study will be juxtaposed to some of the understandings of Ronald Gregor Smith and out of this interaction we will indicate what appear to be the main links between our work and the body of material about the laity which has been presented above.

The Epilogue

On the basis of the work which will have been reported, we developed some concrete proposals for the ongoing life of the church. These will be presented, along with suggestions for further research.

With this overview of the research design we turn now to a statement of some of the limitations of our work.

The Limitations of our Project

The limitations of our project fall into two general categories: theoretical and methodological restrictions on the one hand, and procedural restrictions on the other hand.

First, we have not begun our work in a "vacuum," but have started with certain assumptions. We have chosen a certain theory of mental health and will use methods appropriate to it for data collection and analysis in testing our hypotheses. We must make it clear that the answers at which we will arrive will be determined by the assumptions, conceptual framework and methods with which we have started. No doubt, a different theological approach and method could produce different results.

Second, we have assumed a particular stance with regard to the doctrines of "the church as ministry" and "the ministry of the laity". We are also operating with a definite model for doing practical theology. Of course, different theological assumptions would have raised different questions, and other methods would have produced a different kind of theological reflection.

Besides these theoretical and methodological restrictions there are the procedural limitations under which we worked.

First, the population which will be selected for study will be a finite one. We will not be studying regular church attenders in general, but a specific population of regular attenders. Therefore, we must use caution in drawing general conclusions from what might be an atypical situation.

Second, our sample size will be a small one, even though it will be representative of the finite population which we will choose. Therefore, some secondary analyses of our data will be based on slim numbers and must be given very little weight in our conclusions.

Finally, the reader will recall that the researcher happened also to be the assistant pastor to the subjects whom he interviewed. We have no way of determining how much contamination will result from "role confusion" and how this may affect our results.

Summary of the Introduction

In this introduction we have given the background for the project which will be reported in the following pages. First, we summarized some current thinking on the doctrine of the "ministry of the laity" and we showed how our reading and experience has caused us to raise certain questions of these propositions. Our questions were formulated into hypotheses for our research. Then, we indicated that our work would, in the end, be incomplete should we not return to the theological issues. So we developed the model for relating theology and psychology and indicated the method of practical theology which we would use in our theological reflection on the results of our project. Finally, we ended this Introduction with a summary of the various chapters which follow, and indicated the kinds of limitations under which we have pursued this work.

CHAPTER I

THE CONCEPTUAL FRAMEWORK

In the preceding prolegomenon the main hypotheses for our study were set down. They concerned statements about the "dependency orientation" of regular church attenders. In order to study these issues, two things were necessary: First, some working definition of "dependency"; and second, a method of measuring for and quantifying "dependency" in the job and church life of a group of people. Although the method will be touched upon briefly in this chapter our main concern here is to present the theoretical assumptions upon which the following study was built.

The researcher has found in the "Motivator-Hygiene" theory of mental health (sometimes referred to as the "Two Factor Theory"), developed by Frederick Herzberg, a useful conceptual model for his purposes. Since it first appeared in print, Herzberg's theory has stirred up an ongoing controversy among psychologists and has generated much research. In this chapter we will present an introduction to the "Motivation-Hygiene" theory, offer a critique of some expressions of the theory and finally, demonstrate its usefulness to our present project.

Section I

An Introduction to the Motivation-Hygiene Theory

Job Satisfaction and Dissatisfaction

In 1957 Frederick Herzberg published a book entitled Job Attitudes: Research and Opinion.¹ In this book he reviewed 155 job motivational studies published between 1920 and 1954. Out of that study emerged an interesting observation. Herzberg and his colleagues noticed that when a study set out to discover what made people happy with their jobs a different set of factors was presented than when the purpose was to find out what made people unhappy with their jobs.²

Until this time most job studies were based on a "continuum" concept. According to this model, the presence of some factor should have one kind of effect on the individual, while the absence of that factor would have the opposite effect. Now, from a study of the literature, a different conceptual model began to take shape. It appeared that some factors were "unipolar." In other words, they affected the individual in one direction only, for example, causing him to be satisfied with his work, while the absence of the same factor would not necessarily cause him to be dissatisfied. He would simply be "not satisfied." On the other hand, it seemed that still other factors operated in a negative fashion. In their cases, the poor quality or quantity of these factors in his work situation led a person to be dissatisfied with his job, however an improvement in their quality or

¹Frederick Herzberg, Job Attitudes: Research and Opinion, (Pittsburgh: Psychological Services, 1957).

²Frederick Herzberg, Bernard Mausner, Barbara B. Snyder, The Motivation to Work (2nd edit.; London: John Wiley and Sons, Inc., 1966), p. 111.

abundance did not cause the person to be positively satisfied. He was just not "dissatisfied."¹

Although the phrasing of this distinction may appear a bit awkward, the differentiation which was suggested was very important. Herzberg was intrigued with the idea that perhaps a main source of difficulty in many previous job motivation studies had been the habit of thinking in terms of bipolarity. Now there was developing a picture of two unipolar traits. As he pointed out, this was not something entirely new. Empirical investigations have been casting some doubt on bipolar constructions for some time. One example Herzberg cites is a study of conformity and nonconformity where it was shown that these were not opposites, but rather two separate unipolar traits.² All of this led Herzberg to formulate his hypothesis for the Pittsburgh project. "This hypothesis suggested that the factors involved in producing job satisfaction were separate and distinct from the factors that led to job dissatisfaction."³

A difficulty lay, however, in the way one measured job attitudes. Attitudinal research is not yet sure exactly what an "attitude" is and how it differs from concepts like opinions, feelings, and interests. Another difficulty is that research tools sometimes elicit a response from a person about a predetermined set of job factors which he is to rate or check when the person actually has no attitude about

¹Ibid.

²Frederick Herzberg, "The Motivation-Hygiene Concept and the Problems of Manpower," Personnel Administration, XXVII, No. 1 (1964), 3, citing Gifford, J. P., Christensen, P. R., Bond, N., and Sutton, M., "A Factor Analysis Study of Human Interests," Residence Bulletin, 53 - 11, Human Resources Research Center, San Antonio, Texas, 1953.

³Herzberg, The Motivation to Work, p. 3.

some of these factors. Finally, at times that which is being measured is not so much an attitude as it is a cultural value system.¹ For these and other reasons a method was developed which Herzberg and his associates believed would come closer to eliciting actual job attitudes. It was termed a "Sequence of Events" method. Although this technique will be described in more detail in the next chapter, a brief explanation is in order here.

Each respondent would be asked to think of a time when he was particularly satisfied (or dissatisfied) with his job. Certain criteria were prerequisite for the story to be accepted as data. These included: That the report concern an objective happening, and not simply be an account of a subjective feeling; and also that it be bounded in time with a beginning, middle, and end (unless still in progress), although these different phases need not be dramatic.²

The major experiment consisted of interviews (using the Sequence of Events technique) with over 200 engineers and accountants representing a cross-section of industry in Pittsburgh, Pennsylvania. After each event sequence had been given, the interviewer probed further to find out why the respondent felt as he did about the event, what effects it had on his life and work, and what served to return his feelings back to "normal" again. After the subject had related one experience, for example a satisfying (or "high") one, he was asked to think again about another time which was dissatisfying (or "low") for him and to talk about that. As many sequences as respondents were able to give were recorded, using the fixed criteria for

¹Frederick Herzberg, "Relevancy in the Test of Motivation-Hygiene Theory," Journal of Applied Psychology, LV, No. 1 (1971), 73.

²The full list of criteria are given in Chapter II.

an "acceptable sequence" which were mentioned above.

The findings of the study were presented in Herzberg's, The Motivation to Work. Each event sequence was analyzed using a "factor analysis schedule" with factors serving as a kind of shorthand for coding the objective events which each person presented. Table 1 presents a summary of the data from that study.

Five factors stand out as primary elements of job satisfaction: achievement, recognition,¹ work itself, responsibility and advancement. The last three factors were of greater importance for longer lasting attitude changes. These five "satisfiers" appeared very infrequently in low work experiences.

Those factors contributing to job dissatisfaction revealed an entirely different set of factors. These also had a "unidimensional" effect in that they served to produce job dissatisfaction and had little to do with job satisfaction. Also, unlike the "satisfiers," the "dissatisfiers" were consistent in their short term effects on job attitudes. The major factors in this group were: Company policy and administration, supervision, salary, interpersonal relations and working conditions.

¹When "recognition" appeared as a satisfying factor in an event sequence it concerned recognition for achievement rather than recognition as a human-relations technique divorced from any accomplishment. See Frederick Herzberg, Work and the Nature of Man (London: Staples Press, 1968), p. 74.

TABLE 1

COMPARISON OF SATISFIERS AND DISSATISFIERS
IN THE ORIGINAL HERZBERG PROJECT.¹

Factor	Percentages ²	
	Good	Bad
Achievement	41	7
Recognition	33	18
Work Itself	26	14
Responsibility	23	6
Advancement	20	11
Salary	15	17
Possibility of Growth	6	8
Interpersonal Relations with Subordinates	6	3
Status	4	4
Company Policy and Admin.	3	31
Supervision - Technical	3	20
Interpersonal Relations with Peers	3	8
Working Conditions	1	11
Factors in Personal Life	1	6
Job Security	1	1

Are there any unifying elements within the clusters of satisfying factors and dissatisfying factors? Herzberg observed that there were. First, the group of factors in "low" experiences had to do with the environment or context in which the person worked or the conditions which surrounded the doing of the job. The event sequences from which these factors surfaced suggested to the individual that his work context was disorganized or unfair in some way. When the situation had deteriorated to a certain level, job dissatisfaction had ensued. Herzberg termed the group of factors involved in these low experiences as "hygiene" factors because "they act in a manner anal-

¹Summarized from data presented in Herzberg's Motivation to Work, p. 72.

²The percentages total more than 100% since more than one job factor can be mentioned in a single event sequence.

gous to the principles of medical hygiene."¹ Hygiene seeks to remove environmental health hazards. It is preventive rather than curative. As with the modern hygiene programs of waste disposal, water purification, and air pollution control, diseases are not cured, but without these programs we would have many more diseases; similarly, certain factors in the job setting which are concerned with the job context or environment, are mental health hazards. "Improvement in these factors of hygiene will serve to remove the impediments to positive job attitudes."² However, this is all the data suggests that we should expect. When the job context can be characterized as "optimal" we will see a reduction in job dissatisfaction, but will not necessarily observe the development of positive attitudes.

The factors which lead to positive job attitudes are of a different nature. Their main characteristic is that they have to do with job content. They relate to what the person does, the nature of his work, task achievements, recognition for achievement, professional advancement, or growth in capability or understanding. These satisfying factors were termed "motivators", since other findings in the study had revealed that they were effective in motivating the individual to a better performance and effort. This group of factors is separate and distinct from the "hygienes" since they were coded very infrequently for low sequences. This implies that improvement in this group of factors will affect the attitudes of the person toward what he is doing, but will not necessarily change his feelings about the place where he works. The presence of these factors would tend to

¹Herzberg, Motivation to Work, p. 113

²Ibid.

increase the person's job satisfaction, but the deficiency of these factors would not necessarily lead to job dissatisfaction.

Thus far our analysis has concerned only one level of analysis of the Pittsburgh study. We have focused on the factors which were coded when determining the actual objective events which were reported by the subjects (first level analysis). The respondents were also asked to interpret their experiences and to explain why they felt that the events had affected them as they did. When they explained their low experiences they did so in terms of the "unfairness" of the situation and the "block to growth" inherent in it.¹ On the other hand, the main explanations of the high experiences were the explanations of the feelings of recognition, achievement and personal growth. Therefore, Herzberg concluded, there are two kinds of need systems in operation. On the one hand, the person needs to avoid pain and unpleasantness, but on the other hand, he needs to grow and achieve. The "avoidance" system requires adequate hygiene supplies. The "approach" system requires the substance of a task. As Herzberg put it, "you cannot love an engineer into creativity, although by this approach you can avoid his dissatisfactions with the way you treat him. Creativity will require a potentially creative task to do."²

In summary, the Pittsburgh study had led to two essential findings. First, the factors leading to job satisfaction were separate and distinct from those leading to job dissatisfaction. From this point emerged the second: Job satisfaction and dissatisfaction are not the obverse of each other. "The opposite of job satisfaction would not be job dissatisfaction, but no job satisfaction; similarly,

¹Ibid., p. 76.

²Herzberg, Work and the Nature of Man, p. 75.

the opposite of job dissatisfaction is no job dissatisfaction, not satisfaction with one's job."¹ Overall job satisfaction is made up of two unipolar traits or two separate dimensions. An analogy was used which may help to clarify the picture.

Let us characterize job satisfaction as vision and job dissatisfaction as hearing. It is readily seen that we are talking about two separate dimensions, since the stimulus for vision is light, and increasing or decreasing light will have no effect on man's hearing. The stimulus for audition is sound, and, in similar fashion, increasing or decreasing loudness will have no effect on vision.²

The Motivation-Hygiene Theory of Mental Health

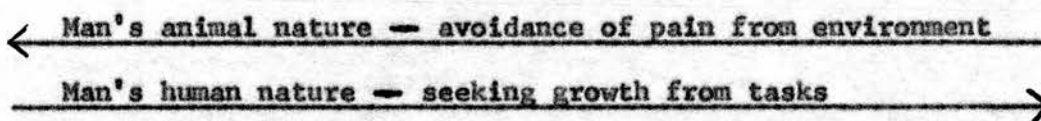
On the basis of the Pittsburgh study and further verifications of the findings, Herzberg has proceeded to generalize his theory to the nature of man, and to formulate a model of "mental health" which he calls the "Motivation-Hygiene" concept (henceforth to be referred to as the M-H theory).

Perhaps this exposition of the M-H theory might best begin with the following schematic drawing of the two-dimensional need system of the human being. There are two parallel arrows. One arrow depicts man's animal nature which is concerned with the avoidance of environmental pain and unpleasantness. The other arrow represents man's human nature which is concerned with approaching self-fulfillment or psychological growth through the accomplishment of tasks.

¹Ibid., p. 76.

²Ibid.

ILLUSTRATION 3

THE TWO DIMENSIONAL NEED SYSTEM¹

In an article entitled "The Motivation-Hygiene Concept and Psychotherapy,"² Herzberg and Hamlin listed ⁵six general concepts of M-H theory which will serve as an outline for presenting the M-H model of mental health.

First, just as there are two sets of needs at work (hygiene needs and motivator needs) and two continua to represent them, so we may speak of two continua in mental health: A mental health continuum and a mental illness continuum. The importance of this point is that it represents a basic conceptual shift. The traditional view has presented mental health as one continuum, and has regarded mental health as the obverse of mental illness, or the mere absence of mental illness.³ This traditional model led some to anticipate the release of mental health when conflicts were resolved, and others to hope that mental health would blossom when neuroenzymes were properly balanced and optimally distributed in the brain.⁴ The concern in the past has

¹Ibid.

²Frederick Herzberg and Roy Hamlin, "The Motivation-Hygiene Concept and Psychotherapy," Mental Hygiene, XLVII (1963), 385-395.

³Herzberg, Work and the Nature of Man, p. 78.

⁴Frederick Herzberg and Roy Hamlin, "A Motivation-Hygiene Concept of Mental Health," Mental Hygiene, XLV, No. 3 (1961), 396-397.

been, generally speaking, on mental illness and the alleviation of distress and dependency. Against this view, the M-H model proposes that there are two dimensions or two continua within the person: the mental illness continuum and the mental health continuum. It suggests that the "mental illness" (or avoidance) continuum may be defined in terms of the success with which an individual avoids unpleasantness in life, while the mental health ("growth" or "approach") continuum has to do with the success with which the person approaches psychological growth.¹

The second general concept of M-H theory is that the specific factors which determine the potential adjustment of the individual on each continuum can be listed. The mental illness factors are described as essentially environmental or extra-individual stimuli (for example: interpersonal relations, social/psychological influences like status as well as the more tangible aspects of the physical environment). These all have to do with the attractiveness of the context of the individual's life space.² On the other hand, the mental health factors refer to occurrences which provide opportunity for psychological growth: task challenges, task accomplishments, and responsibilities. These all have to do with what is happening to the capabilities of the individual.³ The ingredients of mental health are thus enumerated (albeit tentatively) and this serves as a preliminary basis for

¹Herzberg and Hamlin, "The Motivation-Hygiene Concept and Psychotherapy," p. 386.

²Ibid., p. 387.

³Herzberg and Hamlin, "M-H Concept of Mental Health," p. 396.

systematic research and manipulation.¹

The third general concept of M-H theory indicates that the environmental factors can only provide for the absence of mental illness and they have no power to bring forth mental health states. Once again, as in the industrial setting, the term "hygiene" is appropriate. The hygiene factors have to do with the quality of the environment. These factors cannot lead the individual beyond a minimal adjustment consisting of the absence of dissatisfaction. Positive "happiness" seems to require some attainment of psychological growth.²

It is clear why the hygiene factors fail to provide for positive satisfaction: they do not possess the characteristics necessary for giving an individual a sense of growth. To feel that one has grown depends on achievement in tasks that have meaning to the individual, and since the hygiene factors do not relate to the task they are powerless to give such meaning to the individual.³

Another generalization about the hygiene factors which was indicated by the job studies is that they help to avoid mental illness only for a short time and must be constantly replenished and improved in order to keep a person from being sick.⁴

The fourth component basic to M-H theory is that mental health factors serve to promote mental health, while having little effect in producing mental illness. Just as no one is made healthy by an abundance of hygiene supplies, no one is made sick by a lack of growth possibilities. Once again, just as in the

¹Ibid.

²Herzberg, Work and the Nature of Man, p. 78.

³Herzberg and Hamlin, "M-H Concept and Psychotherapy," p. 387.

⁴Herzberg and Hamlin, "M-H Concept of Mental Health," p. 398.

case of the industrial setting, Herzberg chooses to call the mental health factors "motivators." This emphasizes the individual's active responsibility for psychological growth, in contrast to the passive avoidance nature of the response to hygiene factors.¹

The fifth and final element in the M-H theory is that "while all organisms seek to satisfy both their avoidance-hygiene needs and their approach-motivator needs, the mentally ill person seeks to achieve positive meaning in life via the hygiene factors."² He is a "hygiene seeker." However, since the hygiene factors do not contain the necessary ingredient of a task which provides material for psychological growth, there results a kind of chronic dissatisfaction. This pathological inversion of motivation characterizes the neurotic personality. He is a person with a life script of hygiene seeking, the basic directions for which he has learned from the value systems endemic in society.³ It is this motivational inversion rather than any actual environmental circumstances which defines mental illness.⁴

In summary, for mental health there are two kinds of adjustment which are necessary. First, an adjustment to the environment which is basically an avoidance adjustment. Second, there is an adjustment to oneself which has to do with successful striving for psychological growth, self-actualization, self-

¹Ibid.

²Ibid.

³Herzberg, Work and the Nature of Man, p. 81.

⁴Herzberg and Hamlin, "M-H Concept and Psychotherapy," p. 387.

realization, or most simply, "being psychologically more than one has been in the past."¹

Based on these two kinds of adjustments required for total mental health, Herzberg outlines seven "adjustment categories" according to the sources of a person's satisfactions. This schema helps us picture operationally the degrees of health and illness which are possible according to the M-H theory.

The first category is characterized by positive mental health. "Persons in this category show a preponderance of lifetime contentment stemming from situations in which the motivator factors are paramount."² There are three components which define the limits for inclusion in the category of "positive mental health." (a) Persons in this group will show an overall tendency to seek life satisfactions through personal growth experiences. These are experiences which contain "motivator factors," therefore they directly involve the individual in some activity, task, or project. The particular factors which were isolated in the job setting by the sequence of events technique may be inadequate for application to the total life of the person. Other factors may need to be included to describe "motivators" more adequately.³

¹Herzberg and Hamlin, "M-H Concept of Mental Health," p. 396.

²Herzberg, Work and the Nature of Man, p. 81.

³Frederick Herzberg, "New Approaches in Management Organization and Job Design," Industrial Medicine and Surgery, 31 (1962), 479. See also his Work and the Nature of Man, p. 141, where Herzberg mentions Abraham Maslow's list of "higher level needs" as enumerating the kind of factors which might be descriptive of "motivators" for the general life experiences of the person. Maslow's higher level needs include: the need for self-actualization, the desires to know and understand, and the aesthetic needs. (cf. Abraham Maslow, Motivation and Personality (2nd edition; London: Harper and Row, 1970), pp. 46-51.

In any case, the basic element will be the centrality of some task accomplishment or adventure in which he has been involved and through which his life has been enhanced, but without which he would not have felt unhappy. This of course leaves the door open for the inclusion of satisfying experiences which have involved individual initiative and creativity. Thus, they could include kinds of work and recreation. "Artistic and scholarly interests, receptive openness to new insights, true relaxation and regrouping of growth potentials (as contrasted with plain laziness) are all achievement or elements of achievement."¹

(b) The second component of positive mental health is "sufficient growth commensurate with ability."² The healthy person not only has a growth motivation, but also has frequent opportunity for the gratification of these growth needs. There are some individuals who, superficially, seem to be motivator-oriented. Closer examination reveals, however, that their goals and aspirations are unrelated to the realities, either of the actual situation, or to their own abilities. This unreality betrays that there is some underlying hygiene factor which is masquerading as a motivator. Perhaps it is the hygiene factor of social pressures, "everybody should have a university degree", or social norms like "any boy can be president." (c) The third criterion for inclusion into the category of positive mental health is "a good life environment or successful avoidance of poor hygiene factors."³

¹Herzberg, Work and the Nature of Man, p. 82.

²Ibid., p. 83.

³Ibid.

Once again Herzberg cautions that the factors which came to the surface in the study of the job setting may not suffice here.^{1, 2}

The second category of adjustment-self-fulfillment is characterized by persons who are motivator seekers, but who are dissatisfied with the rewards of life and therefore are unhappy. For example, they are those who "get on" with their jobs despite reason for complaint.³

The third category consists of individuals who are characterized by "symptom free adjustment."⁴ They will have sought and found their life satisfactions primarily from motivator factors. However, because of lack of opportunity throughout life, their growth needs will not have been reinforced. They will "not have achieved a complete sense of accomplishment because of circumstances extrinsic to their motivation."⁵ Dull jobs and routine life experiences have stunted their growth, though they have not altered their motivational orientation. On the other dimension, the illness dimension, they have sufficient satisfaction of their hygiene needs. Herzberg calls this group "unfulfilled

¹Ibid.

²Herzberg has commented on the possible helpfulness of Maslow's list of "lower level needs" as a descriptive factor list which would cover the general life setting of the person. (See his Work and the Nature of Man, p. 141). He also left open the possibility that there may be a "fluctuating hierarchy" among these lower level needs, although the M-H theory has not specified such (See Herzberg, The Motivation to Work, p. 112). Maslow's lower level needs are: the physiological needs, safety needs, belongingness and love needs, and the need for esteem (Maslow, Motivation and Personality, pp. 35-46).

³Herzberg, Work and the Nature of Man, p. 83.

⁴Ibid.

⁵Ibid.

motivator seekers."¹

The fourth category of people is composed of essentially health-oriented people who, paradoxically are miserable. Persons of this group are growth motivated, but are denied growth opportunities, and simultaneously, have inadequate hygiene supplies. These are individuals who are both unhappy and unfulfilled. However, they are distinguished from persons in the next three categories in that they refuse to adopt neurotic or psychotic defense mechanisms to deal with their dual pain.²

The next category represents a transition from the mental health dimension to the mental illness dimension. Herzberg termed the fifth group the "maladjusted." The basic pattern of this group lies in seeking positive satisfaction from hygiene factors. This is a motivational inversion, away from a growth motivation to an avoidance motivation. Persons in this category are hygiene seekers whose "maladjustment is defined by the / direction of their motivation and is evidenced by the environmental source of their satisfactions."³ The thing that sets this group apart from the next category (the mentally ill) is that their hygiene needs are basically supplied. However, this need fulfillment is always short-lived, due to the nature of hygienes (which act like opiates). Their environmental satisfaction must be both frequent and substantial.⁴

¹Ibid., p. 87.

²Ibid., p. 84.

³Ibid., pp. 84-85.

⁴Ibid., p. 85.

The category called the "mentally ill" is comprised of lifetime hygiene seekers with deficient hygiene satisfactions. "This poor hygiene may be realistic or it may reflect mostly the accentuated senseitivity to hygiene deprivation because of the inversion of motivation."¹

The last adjustment category is the "monastic" group. One of the extremes to which a hygiene seeker may resort is that of denying his hygiene needs altogether. Herzberg's descriptive term for this is "monastic defence." The line of reasoning which these persons seem to use is that since no amount of hygiene supplies has ever been ~~adequ~~adequate or left them happy, then perhaps their denial of the existence of these needs will bring satisfaction. But "how can psychological growth be achieved by denying hygiene realities?" asks Herzberg. The illness is twofold: first, in their denial of their dependency needs; and second, in their failure to understand that psychological growth and happiness depend on two separate kinds of factors -- hyienes and motivators.²

These seven adjustment categories may be pictured using Herzberg's "Seven Classifications of Adjustment Continua," reproduced in Illustration 4 on the following page. In this illustration the M-H frame of reference of two parallel and diverging arrows is used. In each category the arrow on top represents the mental illness continuum and the bottom arrow depicts the mental health continuum. The "▲" shows the scale on which the person is operating and the degree of his

¹Ibid.

²Ibid.

gratification with the factors of that scale. In Illustration 4, "M.I." will represent "mental illness", and "M.H." will stand for "mental health."

ILLUSTRATION 4
THE SEVEN ADJUSTMENT CONTINUA¹

Category	Adjustment Continua
I. Healthy Motivator seeker, on both continua both fulfilled.	M.I. ← - - - ▲ No M.I. No M.H. - - - - ▲ → M.H.
II. Unhappy motivator seeker, on both continua motivator fulfilled.	M.I. ← ▲ - - - - No M.I. No M.H. - - - - -▲ → M.H.
III. Unfulfilled motivator seeker, on both continua hygiene fulfilled.	M.I. ← - - - -▲ No M.I. No M.H. -▲ - - - - → M.H.
IV. Unhappy and unfulfilled motivator seeker, on both continua neither fulfilled.	M.I. ← ▲ - - - - No M.I. No M.H. -▲ - - - - → M.H.
V. Maladjusted hygiene seeker, on hygiene continuum hygiene fulfilled.	M.I. ← - - - -▲ No M.I. No M.H. - - - - - → M.H.
VI. Mentally ill hygiene seeker, on hygiene continuum hygiene deprived.	M.I. ← ▲ - - - - No M.I. No M.H. - - - - - → M.H.
VII. Monastic seeker, on hygiene continuum negative hygiene fulfilled.	M.I. ← ▲ - - - - No M.I. No M.H. - - - - - → M.H.

In concluding this exposition of M-H theory we will again quote Herzberg:

...mankind has two sets of needs. Think about man twice: once about events that cause him pain and, secondly, about events that make him happy. Those who seek only to gratify the needs of their animal natures are doomed to live in dreadful anticipation of pain and suffering. This is the fate of those human beings who want to satisfy only their biological needs. But some men have become aware of the

¹Ibid., p. 87.

advantage humans have over their animal brothers. In addition to the compulsion to avoid pain, the human being has been blessed with the potentiality to achieve happiness man can be happy only by seeking to satisfy both his animal need to avoid pain and his human need to grow psychologically.¹

Section II

A Critique of M-H Theory

In our view, the two main difficulties on M-H theory as it stands are: the problem of clarification and the tendency to oversimplification.

The Problem of Clarification

The problem of clarification arises from the sometimes lack of specificity or consistency in Herzberg's various statements of M-H theory. In a very helpful article, Nathan King discusses this point and brings to light five different versions of the two factor theory.²

Theory I

Theory I states that all motivators (Ms) combined contribute more to job satisfaction (S) than to job dissatisfaction (D), and that all hygies (Hs) combined contribute more to D than to S. This theory requires that "sequence of events" data meet only one condition: that "all motivators combined are mentioned proportionately more often in good critical incidents

¹Ibid., p. 86.

²Nathan King, "Clarification and Evaluation of the Two Factor Theory of Job Satisfaction," Psychological Bulletin, 74 (1970), 19-23.

than in bad critical incidents.¹ Or that "all hygienes combined are mentioned proportionately more often in bad than in good incidents."^{2, 3} King puts theory I into the following formula: when: M_g = the proportion of motivator factors appearing in good (high) event sequences, and M_b = the proportion of motivator factors appearing in bad (low) event sequences, and H_g = the proportion of hygiene factors coded for good (high) event sequences, and H_b = the proportion of hygiene factors coded for bad (low) event sequences; then: $M_g > M_b$; $H_b > H_g$.⁴

This appears to be "the M-H theory" which Whitsett and Winslow use in their review of an article by Dunnette, Campbell, and Nakel.⁵

Theory II

Theory II states that "all motivators combined contribute more to job satisfaction than do all hygienes combined, and conversely, that the hygienes contribute more to job dissatisfaction than do the motivators."⁶ Herzberg's sequence of events

¹Ibid., p.20.

²Ibid.

³King shows logically how these two propositions are actually redundant. Therefore, the data needs only to suite one of the conditions.

⁴Ibid.

⁵D. A. Whitsett and E. K. Winslow, "An Analysis of Studies Critical of the Motivator-Hygiene Theory," Personnel Psychology, XX (1967), 404, citing Dunnette, M., "Factor Structure of Unusually Satisfying and Unusually Dissatisfying Job Situations for Six Occupational Groups," paper read at Midwestern Psychological Association, Chicago, April 29 - May 1, 1965. This paper has been published as "Factors Contributing to Job Satisfaction and Job Dissatisfaction in Six Occupational Groups," Organizational Behaviors and Human Performance, II (1967), 143-174.

⁶King, "Clarification and Evaluation," p. 20.

data would support this theory if it showed that (a) all motivators combined are coded more frequently for good events than are all hygienes combined, and (b) that all hygienes combined were mentioned more frequently in bad incidents than motivators combined. In the notation system used for Theory I, King denotes Theory II as follows: $Mg > Hg$; and $Hb > Mb$.¹ This is, in fact, a "stronger" theory than Theory I since, if S.O.E. data meet Theory II, Theory I is also supported (however the reverse is not true).

Herzberg clearly indicated that this is "the M-H theory" in an article when he stated as a hypothesis:

The content analysis coding will yield the predicted M-H theory result -- the high incidents will consist of significantly more motivator sequences while the low incidents will consist of significantly more hygiene sequences.²

He also implied in Work and the Nature of Man, that this was the "basic" two factor theory when he commented on two arrows in a chart which demonstrated the relative frequencies of motivators and hygienes in high and low event sequences. There he stated: "Once again, the two arrows shown at the bottom of the chart, indicating the divergent trends for motivator and hygiene factors, serve to verify the basic theory as those factors are involved in positive and negative job attitude sequences."^{3, 4}

¹Ibid.

²Frederick Herzberg and B. S. Grigaliunas, "Relevancy in the Test of Motivator Hygiene Theory," Journal of Applied Psychology, LV (1971), 76.

³Herzberg, Work and the Nature of Man, p. 101.

⁴However, the present writer wonders, with King, why Herzberg failed to mention the fact that Theory II was supported in all 15 different occupational groups which he reviewed in Work and the Nature of Man. (See King, "Clarification and Evaluation," p. 21.

Theory III

Theory III is actually a strengthened version of Theory I. "Instead of requiring that all motivators combined contribute more to job satisfaction than to job dissatisfaction, Theory III states that each motivator contributes more to satisfaction than to dissatisfaction (and conversely, that each hygiene contributes more to dissatisfaction than to satisfaction."¹ In this case, a single study might be said to contradict Theory III if, for example, a frequently appearing motivator was coded significantly more often in low than in high event sequences.²

At least once Herzberg suggested that Theory III is "the M-H theory." When summarizing the results of replications of the original study, he said:

The chart shows that of the 51 significant differences reported for the six motivator factors, every one was in the predicted direction. For the 57 hygiene factors, 54 were in the predicted direction. In sum, then, the predictions from the theory were wrong in less than 3 per cent of the cases.³

As King points out, evidently "the theory" is one which predicts that each motivator will be coded proportionately more often in good than in bad event sequences and that each hygiene will be coded more often in the low than in the high sequences. This is Theory III.⁴

That there is a contradiction in Herzberg's statements of "the theory" with regard to Theory III seems to be illustrated

¹King, p. 21.

²Ibid.

³Herzberg, Work and the Nature of Man, p. 125.

⁴King, p. 22.

when he suggests, for example, that there may be some individuals or professional groups for whom the absence of a particular motivator factor acts like a hygiene. In other words, for them, the absence of a particular factor appears as a frequent ingredient of their low experiences. This, says Herzberg, may be due to hygiene factors "masquerading" as motivators (in other words, if one were to look more closely at these motivators he would find hygiene factors lurking). Or, on the other hand, it may indicate that the person or group is so motivator oriented that the absence of an adequate supply of a particular motivator factor is a source of pain to them.¹ That this kind of reversal should sometimes be expected, seems to suggest to this writer a contradiction in Herzberg's statements which relate to Theory III.

Theory IV

This fourth version of the M-H theory says, in addition to supporting Theory III, "each principal motivator is mentioned in good critical incidents more frequently than is any hygiene, and each principal hygiene is mentioned in bad critical incidents more frequently than is any motivator."² The Sequence of Events data needed to support Theory IV would thus show that in the high sequences each principal motivator is coded more frequently than is any hygiene; and in the low sequences, each principal hygiene is coded more frequently than any motivator.

Although Herzberg does not seem to claim this theory, at least one study critical of "the M-H theory" does. House and Wigdor,

¹Herzberg, Work and the Nature of Man, p. 127-128.

²King, p. 22.

while acknowledging that replications of the original study supported Theory III, did a "secondary analysis of the data" and criticized the two factor theory for failing to support Theory IV. They summarized their study by saying:

Our secondary analysis of the data presented by Herzberg (1966) in his most recent book yields conclusions contradictory to the proposition of the Two-Factor theory that satisfiers (factors appearing in good incidents) and dissatisfiers (factors appearing in bad incidents) are undimensional and independent. Although many of the intrinsic aspects of jobs are shown to be more frequently identified by respondents as satisfiers, achievement and recognition are also shown to be very frequently identified as dissatisfiers. In fact, achievement and recognition are more frequently identified as dissatisfiers than working conditions and relations with the superior.¹

This seems to suggest that "the two factor theory" is one which requires that every principal motivator contributes more to job satisfaction than does any hygiene, and conversely, that every main hygiene contributes more to job dissatisfaction than does any motivator. This is the version which King has labeled "Theory IV."

Theory V

The fifth version of the M-H theory says that "only motivators determine job satisfaction, and only hygienes determine job dissatisfaction."² As King pointed out, Herzberg suggested Theory V in his discussion of the results of his previous study of job research which led up to the original Pittsburgh project. He wrote that

From a review and an analysis of previous publications in the general area of job attitudes, a two factor hypothesis was

¹Robert J. House and Lawrence A. Wigdor, "Herzberg's Dual Factor Theory of Job Satisfaction and Motivation: a Review of the Evidence and a Criticism," Personnel Psychology, XX (1967), 385.

²King, p. 22.

formulated to guide the original investigation. The hypothesis suggested that the factors involved in producing job satisfaction were separate and distinct from the factors that led to job dissatisfaction.¹

The key phrase in that statement is "separate and distinct."

This is a description that Herzberg sometimes uses to picture the two dimensional nature of the factors which emerged.² However, it is doubtful whether he has ever intended this to imply Theory V. For example, when he describes the results of the original study he goes on to state that "The proposed hypothesis (i.e., the one just quoted above) appears verified." But the results to which he points do not, in fact, serve to verify Theory V. It is usually noted that when Herzberg uses the words "separate and distinct" he goes on to add a qualifier. For example: "The 'dissatisfiers', serve only to prevent job satisfaction and have little effect on the happiness of the worker."³ In the view of this writer, the problem is one of semantics. In the last statement quoted, if one places the emphasis on the word "only" Theory V is implied. However, if one emphasizes the qualifier "little effect" then he probably would not consider the fifth version of the theory. That a lack of precision at this point has sometimes presented a stumbling block seems to be evidenced by an article also discussed by King by Lindsay, Marks and Garlow.⁴ They appear to interpret "the

¹Herzberg, The Motivation to Work, p. 3.

²Frederick Herzberg, "The New Industrial Psychology," Industrial and Labor Relations Review, XVIII (1964-1965), 369.

³Ibid.

⁴C. A. Lindsay, and E. Marks and L. Garlow, "The Herzberg Theory: A Critique and Reformulation," Journal of Applied Psychology, LI (1967), 330-339.



theory" as Theory V, quoting Herzberg's statement of his original hypothesis and then reframing it as follows: "Satisfaction(s) is a function of motivators (M) and other potential factors and/or errors of measurement . . . , dissatisfaction (DS) is a function of hygienes (H) plus other potential factors and/or error of measurement.¹

Another difficulty which has led some people to believe that Theory V is "The M-H Theory" has seemed to center around a misunderstanding of Herzberg's terms "satisfier" and "dissatisfier." These are his synonyms for the terms "motivator" and "hygiene" respectively. However, the terms seem to have confused the picture for some people because they have tended to suggest a kind of continuum with "satisfiers" at one end affecting "satisfaction" and "dissatisfiers" at the other end affecting "dissatisfaction." This results in the (false) notion that in M-H theory, hygienes contribute nothing to "overall satisfaction." This is a misreading of Herzberg. What he is dealing with is not overall job satisfaction, but rather two dimensions which are simultaneously operative — one dimension to which hygiene factors relate, the other dimension to which motivator factors relate. If one comes to the theory asking a question about "overall satisfaction," then of course the theory would imply that both dimensions are essential. As Whitsett and Winslow put it: "Job attitudes must be looked at twice — once to see if the needs fulfilled by the hygiene factors are indeed fulfilled and again to see if the needs fulfilled by the

¹Ibid., p. 331.

motivator factors are met."¹ Because we feel that the terms "satisfier" and "dissatisfier" are unnecessarily misleading we will not use them in our study, but will use instead the more adequate terms "hygiene" and "motivator."

This concludes our observations on the various versions of M-H theory which have been used. For the purposes of the work which is to follow in this thesis the second version (Theory II) will be adopted as "the M-H theory." It is this theory which appears to have the more clear and consistent support from Herzberg.

The Tendency to Oversimplification

The second area of difficulty with M-H theory as it stands is the tendency to oversimplification. In particular, the theory seems weak in relation to the complexity of the context and in relation to the complexity of effects.

The Complexity of the Context

As the theory has been explained, there are certain factors which are labeled as "motivators" (relating mainly to self-actualizing needs) and as "hygienes" (relating mainly to the need to avoid environmental pain). But one wonders whether a factor can always be so deftly assigned to these "intrinsic" and "extrinsic" categories. The context is surely of critical importance.² As Levine and Weitz illustrate,

(the) quality of instruction, for a graduate student, bears

¹D. A. Whitsett and E. K. Winslow, "An Analysis of Studies Critical of the Motivator-Hygiene theory," Personnel Psychology, XX (1967), 396.

²W. W. Daniel, "What Interests a Worker?" New Society, No. 495 (March 23, 1972), 584.

heavily on intellectual stimulation and overall satisfaction, while it may mean little to a sales trainee taking a 1-week course. Advancement is quite the 'motivator' for an upwardly mobile business executive, but for certain civil servants, whose promotion may depend more upon time, it may have little, if any, motivational implications.¹

Certainly other variables should be included in the Herzberg list if one is to adequately explain the situational dynamics of the job; for example, experience or exposure to various job attributes and the importance which an individual ascribes to different job attitudes. The latter point, the importance variable, can reflect other critical variables as well, such as personality, cultural, or social system variables.² By implication, this same point applies equally when the M-H theory is applied to other than job settings.

The Complexity of Effects

Herzberg builds his theory on the assumption that the "motivators" will stimulate the person to new levels of achievement and production.³ But surely the line between attitudes and effects is more complex than this. House and Wigdor comment that

there seems to be general agreement among most researchers that the effect of satisfaction on worker motivation and productivity depends on situational variables yet to be explicated by future research.⁴

It has also been suggested that the results of the data which Herzberg collected in his study (along with those of other replica-

¹E. L. Levine, and J. Weitz, "Job Satisfaction Among Graduate Students," *Journal of Applied Psychology*, LII (1968), 270.

²J. R. Hinrichs, and L. A. Mischkind, "Empirical and Theoretical Limitations of the Two Factor Hypothesis of Job Satisfaction," *Journal of Applied Psychology*, LI (1967), 192.

³Herzberg, *The Motivation to Work*, p. 96

⁴House and Wigdor, p. 375.

tions), since it is based on self-reports of increased job productivity, could also be explained by the Protestant ethic. In other words, the respondents were attempting to morally justify their increased job enjoyment when they related satisfaction to increased motivation and productivity.¹

In our opinion, the simplicity of the M-H theory should not seduce one into believing that certain complexities are dissolved by its application. However, in spite of its limitations, the theory has a particular usefulness for our project which we will now describe.

Section III

The Usefulness of the M-H Theory for the Present Project

We will now conclude this chapter by an explanation of the usefulness of the M-H model for our present research project, which is, after all, the crucial point. As Hall and Lindsay have pointed out:

A theory is only useful or not useful and those qualities are defined . . . particularly in terms of how efficiently the theory can generate predictions or propositions concerning relevant events which turn out to be verified (true) / . . . It is only the derivations or propositions or ideas derived from the theory which are open to empirical test. The theory itself is assumed and acceptance or rejection of it is determined by its utility, not by its truth or falsity.²

The M-H model has been useful in that it has provided working definitions of "dependency" and "growth," it has specified the kinds of factors which pertain to each, and it has provided a

¹Ibid.

²C. S. Hall and G. Lindsey, Theories of Personality, (New York: John Wiley and Sons, 1957), pp. 11, 13.

conceptual framework from which certain predictions could be made. We will deal with each of these uses in turn in order to demonstrate the value of M-H theory for our present project.

M-H Theory Has Provided Working Definitions of "Dependency" and "Growth"

The first thing which was required, when it was decided to make a study of the dependency orientation of regular church attenders, was a set of working definitions of "dependency" and its counterpart which we will call "growth." The M-H theory has given us those definitions through its concepts of "hygiene" and "hygiene seeking" and "motivator" and "motivator seeking."¹

M-H Theory Specifies the Kinds of Factors Pertaining to Dependency and Growth Dimensions

Besides giving precise definitions of dependency and growth motivations, the relevant clusters of factors which Herzberg has theorized as pertinent to each dimension have been helpful. It became possible to study, for example, an event sequence related by a person (along with his accompanying explanation of why the experience affected him as it did), to isolate its main components, and to relate those components to their appropriate categories, thus quantifying elements for statistical comparisons. The M-H theory supplied a working list of factors which were derived from the job setting. It was assumed that these could be slightly adapted and used for the church setting as well.

¹Of course the identification which we are making between "dependency" and "hygiene" and "hygiene seeking" and that which we are making between "growth" and "motivator" and "motivator seeking" would not be accepted by all. However, for our purposes we will use these terms from M-H theory to define "dependency" and "growth" for us.

M-H Theory Provided a Conceptual Framework From Which Certain Predictions Could Be Made

The M-H theory made it possible to assume that the typical motivator or growth pattern for persons in the job setting was one where, in high experiences, the growth (or motivator) factors appeared more often than did dependence (or hygiene) factors. Conversely, in low experiences dependence factors would appear more frequently than growth factors. M-H theory also made it possible to assume that a dependency pattern would show that in high experiences the hygiene factors would appear more frequently than motivator factors. Thus, a dependency orientated group would show a tendency to seek positive satisfaction through hygiene or dependency factors. On the basis of this framework our predictions about "regular church attenders" could be made.

First, we could predict that the factor spread for the work experiences for regular church attenders would differ from the typical motivational pattern seen in the job setting. The regular church attenders would show that their high work experiences were composed of a greater percentage of hygiene factors than of motivator factors. This would thus show a "dependency" orientation or a "hygiene seeking" tendency.

Second, we could predict that in their church experiences, the regular church attenders would also show a dependence pattern. In other words, we hypothesized that for high church experiences, hygiene factors would appear with more frequency than motivator factors.

In this chapter we began by introducing the M-H concept of mental health. We then offered a critique of some aspects of the

theory and pointed out what we felt were some limitations of the theory. The chapter was concluded with an explanation of the usefulness of the theory for our present study of dependency among regular church attenders. In the next chapter we will discuss the methods used in our study.

CHAPTER II

THE METHOD

Our two hypotheses were stated in the prolegomenon: that regular church attenders are more dependency orientated in their job life than the population in general; and secondly, that regular church attenders attend church in order to satisfy their dependency needs. In the first chapter the M-H model of mental health was adopted as the basis for our study of these hypotheses. From this theory certain testable propositions relevant to our theme were generated. The experiment called for two kinds of data: the motivational direction of the experimental group in its job life and the motivational pattern of that group in its church life. These data requirements posed the question as to the most efficient and accurate instrument for the collection and analysis of motivational data from these two settings. The purpose of this chapter is to describe the methods chosen for the project and to explain the reasons for their selection.

Fortunately, the search for an appropriate research tool was a fairly simple one. In his original study, Frederick Herzberg had developed a semi-structured (or patterned) interview format and a method of content analysis which had proved effective and reliable in collecting data on worker motivation in an industrial setting. There have been over fifty replications of the original experiment, most of which have utilized this same method, making it one of the

most replicated approaches to motivational questions in contemporary industrial psychology.¹ Since it had been tried and found reliable in the work setting, we wondered whether or not it could be adapted and used for the church setting as well. In a pilot project (to be described in the next chapter), it was hypothesized and confirmed that the "Sequence of Events" technique (henceforth to be referred to as the S.O.E. technique) and its accompanying method of content analysis could be used in the church setting.²

Before proceeding to describe the S.O.E. approach, we will examine some of the problems of method in relation to motivational studies and how Herzberg tried to overcome them.

When we ask questions of a person's motivation we are asking him what he finds to be satisfying (or dissatisfying) in a particular situation. We can use the example of one's work (our assumption is that the same kind of approach can equally apply to the church life of people). Individuals talk about their work in many ways. It can be "shop talk" about personalities, conditions, the exchange of experiences, sharing problems of mutual concern, etc. When people talk to each other in these ways, their feelings about the job and an indication of their own motivational direction in that context is coming out tangentially. This motivational picture which gradually

¹Herzberg and Grigalunas, "Relevancy in the Test of M-H theory", p. 73.

²There are precedents for an extra-industrial use of the S.O.E. For example, Rainette Fantz used this approach in her study of patients in a rehabilitation hospital. Cf. Rainette Fantz, "Motivational Factors in Rehabilitation," (unpublished Ph.D. dissertation, Case Western Reserve University, 1962). Stern also used a slightly adapted version of the S.O.E. and called it the "College Experience Questionnaire" (CEQ) and used it to gather data on a study of University students. Cf. M. L. Stern, "An Investigation of Slippage in the Motivation-Hygiene Theory," (unpublished doctoral dissertation, Case Western Reserve University, 1968).

emerges is a composite of anecdotes, passing comments and feeling tones. But the scientist who wishes to investigate motivation in the work, or any other setting, has to do more than collect experiences. He has to focus on specific questions, such as: "what is the person's attitude toward his job? What are the components of these attitudes? What are the consequences of these attitudes?"¹

There are three main ways this data is usually gathered. First, the subject can be asked to express his job satisfaction (church satisfaction, etc.) directly, by answering questions that check his overall attitude toward the situation — whether he likes it or dislikes it. This is primarily useful in the investigation of demographic variables. Second, one can evaluate the persons' feelings about many specific aspects of a work (or other) situation. This could be done through scaled inventory, rating certain factors in their order of importance in the setting. This approach is based on the assumption that one can build a picture of the person's motivational direction through the overall way he scores on the inventory, and by observing the specific factors which are important in that situation for the subject. Again, this procedure would be useful in testing demographic variables. A third way of gathering data is one in which no specific measure of morale is taken. In this case, the psychologist observes the behaviour of people in a certain context and infers attitudes, feelings, and motives from his observations. He would arrive at an evaluation of motivation from a direct study of group behaviour.²

¹Herzberg, The Motivation to Work, p. 5.

²Ibid., pp. 5-6.

However, each of these approaches presents a problem to the investigator. In the case of the first approach, assuming that the respondent has genuine feelings regarding the items being investigated, are his answers directly related to his feelings or are they rationalizations and displacements from other factors? Also, we are assuming the subject's ability to verbalize not only his feelings, but his reasons for them as well. This assumption has its own obvious pitfalls. In the case of the second, the inventory approach, how do we know that the items on the inventory are relevant to this particular person? How do we know that he is not simply responding in order to respond, attempting to please the investigator with a range of feelings about subjects which he's never really considered?¹

Another heavily contaminating influence on the rating or ranking procedure is the effect of the social acceptance or social desirability of the various factors with which the subject is presented. In the end, such an approach may tell the researcher more about the socially accepted values in the context than about the actual factors of importance for the individual.² Another difficulty in the rating or ranking system is the problem of the meaning of the terms. One is well aware of how items can be misinterpreted or re-interpreted by a subject and thus made to fit a situation to which they are, in reality, irrelevant. Finally, in the case of the third, the observation approach of investigating motivation, how do we equate feelings. For example, if two people indicate that they are unhappy with their jobs because of certain factors, then how do we know that

¹Herzberg and Grigaliunas, "Relevancy," pp. 73-79.

²Ibid., p. 78.

they are equally unhappy? We can develop our own scales, but the difficulty of actually getting inside the experience and measuring its phenomenology is obvious.¹

Considering the possible methods discussed above and their limitations, how can one proceed in the exploration of motivation? At this point we recall one of the main sources from which Herzberg's creative answer to the problem developed. It was his study of past attempts to measure worker morale. This study has already been discussed in Chapter I. As was pointed out there, Herzberg and his associates noticed that a different set of results were arrived at when the research design was concerned with what made people happy as contrasted with projects designed to discover what made them unhappy with their jobs. From this finding derived not only an hypothesis to be tested, but also the suggestion of an important element in technique. One of the frequently occurring mistakes made previously in research design was that subjects were asked only one kind of question, for example, about their job dissatisfaction. It was assumed that the other kind of question (about what led to job satisfaction) would, by inference, be the opposite of that answer. However, Herzberg's review of previous studies showed that there were two kinds of questions, separate and distinct, which needed to be asked: one concerned the satisfying aspects of the work situation and the other concerned the dissatisfying elements. This was an important cornerstone on which any future research about job motivation needed to be built.

¹Herzberg, "M-H Concept and Problems of Manpower," p. 4.

Section I

The "Sequence of Events" Method

The central characteristic of the S.O.E. is that the respondent is requested to identify periods of time in his own history when he felt especially satisfied or dissatisfied in his work situation.¹ The advantage of this "relatively crude procedure" was that it avoided many of the problems inherent in other approaches. One simple assumption had to be made. This was that a person could place his feelings about a situation on a kind of continuum, he could identify extremes, and he could report on this incident or period of time when he was particularly satisfied or dissatisfied in his work setting.² The present study has been built on the belief that the same assumptions could be made about a person's life in a Christian congregation, and that the same procedures could be used in that context.

The interview process is a "semi-structured"³ or "patterned" one.⁴ This means that the interviewer raises previously specified questions, but is free to pursue lines opened up by the interviewee as he relates his experiences. This is in contrast to a "structured" technique which restricts the interview to a specific list of questions to be dealt with.

The value of the semi-structured technique lies in the freedom

¹The S.O.E. approach was based on the "Critical Incident Morale Survey" which had used a similar technique. Cf. Herzberg, Motivation to Work, pp. 13-14.

²Herzberg, Motivation to Work, p. 14.

³Ibid., p. 16.

⁴Herzberg, Work and Nature of Man, p. 131.

given to the respondent to select the kinds of events which he considers important. The questions which the interviewer uses are so designed that one is enabled to elicit the three sides to each story: the factors which contributed to the change of feelings, the attitudes which the respondent had to the event, and the effects of the event in the life of the person. Sometimes one or other aspect of the event sequence would require a little probing to understand it better, and this was taken into consideration by the interviewer.¹

Before proceeding to give an example of the S.O.E. interview format, it is important to stress that what was discussed with the subjects was not just feelings, separate from any specific context, but actual event sequences from his job and in our project, his church life. The term "event sequence" was precisely defined by the following five criteria and only those sequences conforming to them were admissible as data.

First, the sequence must revolve around an event or a series of events, that is, there must be some objective happening. The report cannot be concerned with the speakers psychological reactions or with his feelings. Second, the sequence of events must be bounded in time; it should have a beginning that can be identified, a middle, and, unless the events are still going on, there must be some sort of identifiable ending, not necessarily dramatic or abrupt. Third, the story must have taken place during a period in which feelings about the job were either exceptionally good or exceptionally bad . . . Fourth, the story must concern a period of time in the speakers life when he held a position that fell within the limits of our sample . . . / Fifth, the story must be about a situation in which the speakers feelings about his job were directly affected and not about a sequence of events that revolved about high or low spirits caused by something unrelated to the job.²

¹Herzberg, Motivation to Work, p. 16.

²Ibid., pp. 40-41.

Below is reproduced an adapted version of the Herzberg interview format which was used to collect the event sequence data in our experiment.

Think of a time when you felt exceptionally satisfied or dissatisfied with your job (church involvement). It may be a present job (church involvement) or any other one you have had. Tell me what happened.

1. How long ago did this happen?
2. How long did the feeling last?
Can you describe specifically what made the change of feelings begin?
When did it end?
3. Was what happened typical of what was going on at the time?
4. Can you tell more precisely why you felt the way you did at the time?
5. What did these events mean to you?
6. Did these feelings affect the way you did your job (participated in the church)?
How?
How long did this go on?
7. Can you give a specific example of the way in which your performance on the job (participation in the church) was affected?
For how long?
8. Did what happened affect you personally in any way?
For how long?
Did it change the way you got along with people in general or with your family?
Did it affect your sleep?
Appetite?
General Health?
9. Did what happened basically affect the way you felt about working at that place (participating in that church) or did it merely make you feel good or bad about the occurrence itself?
10. Did the consequences of what happened at this time affect your career (open up any future opportunities in your church life)?
How?
11. Did what happened change the way you felt about your profession (the Church)?
How?
12. Indicate how strong you think your good or bad feelings were.
Weak? Moderate? Very Strong?
13. Could the situation you described happen again for the same reasons and with the same effects?
If not, describe the changes that have taken place which would make your feelings and actions different today from what they were then.
14. Is there anything else you would like to say about the sequence of events you have described?

Section II

The "Content Analysis" Technique

We now turn to the technique of translating the qualitative material into quantitative terms, the method known as Content Analysis.

There are two possible approaches to content analysis. The first is an a priori approach by which analysis is based on a previously selected list of factors or set of definitions. The other approach is the a posteriori approach in which the categories of analysis are allowed to emerge from the material itself. This approach is designed to set up categories which are meaningful to the empirical data which has been gathered. In the original Herzberg study this latter approach was used. An intricate procedure was used to break down all event sequences into "thought units" which were then sorted into piles that seemed to go together. The result was a list of categories which contained within themselves many subcategories or specifications of the kind of thought units included in the major category.¹

Marvin Dunnette, in his book, Psychology Applied to Industry, makes this point in reviewing the original Herzberg methodology:

Although these conclusions are important, a more fundamental contribution of the study is that the job factors so identified were allowed to emerge from descriptions of actual job situations rather than being based exclusively on responses to checklists or sets of statements developed ahead of time by the investigator. The job factors derived by Herzberg's classification are more likely, therefore, to reflect things in the job environment leading to employees' approach and avoidance behaviours.²

¹Herzberg, Motivation to Work, p. 34f.

²Marvin Dunnette and Wayne K. Kirchner, Psychology Applied to Industry (New York: Appleton-Century Crofts, 1959), p. 49.

In designing the present experiment the factor list formulated by Herzberg was used for the job sequences. At first it was thought that a different set of factors would be needed for the church sequences. Since the long and technical procedure of developing an a posteriori list was beyond the scope of this thesis, Abraham Maslow's "Hierarchy of Needs" was used for this purpose. This was an appropriate categorization and was compatible with the M-H theory. However, after the pilot study, the Herzberg factors were reviewed and it was decided that these same factors (with one or two obvious exceptions) could be re-worded and could also apply to the church sequences. This provided many more categories for factor analysis than did the Maslow set, and of course simplified the task of comparing the results of the job setting with those of the church setting.

The factor list below with its accompanying commentary became the criteria for isolating the ingredients in the church and job sequences. The factors served as a kind of shorthand notation system making it possible to quantify the data in order to compare various variables.

Before presenting the list it is necessary to make a clarification about the "two levels of analysis." The objective content of the story, the situation which the respondent described (antecedent to any explanation of why it affected him as it did) is called the first level. The first level factors always described concrete events or situations reported by the interviewees.¹

Second level factors described the needs or drives activated

¹Herzberg, Motivation to Work, p. 27.

by these events. "The individual second level factors would categorize the answer the respondent would give to probe questions about his reasons for feeling as he did."¹

First Level Factors

There were sixteen first-level factors: six motivator or growth factors and ten hygiene or dependency factors. The motivators were:

1. Achievement
2. Recognition for advancement or accomplishment
3. Work itself
4. Responsibility
5. Advancement
6. Possibility of growth

The hygiene factors were:

1. Supervision
2. Company (or church) policy and administration
3. Working conditions (or church task environment)
- 4-6. Interpersonal relations with peers, subordinates, and superiors
7. Status
8. Job security (not applicable to church sequences)
9. Salary (not applicable to church sequences)
10. Personal life factors.²

Each factor is defined in the following commentary.³

1. Recognition

The main criterion for this category was an act of recognition shown to the subject. The source could be almost anyone. In the work situation it could range from the manager to the general public. In the church situation it could be the pastor or another layman. At any rate, some act of notice was involved. The category also included "negative recognition". In other words, blame or criti-

¹Ibid.

²Herzberg, Work and Nature of Man, pp. 95-96.

³Ibid., pp. 193-198.

cism. There may or may not have been any reward connected with the recognition. The blame or criticism could have been for adequate or inadequate work. The subject may or may not have felt that it was justified. The factor was used where the person did not receive expected recognition. It might relate to having one's ideas accepted or rejected by the boss or by a church committee.

Where the central event of a sequence was a certain act, such as being appointed to a new position in the church or being given a raise at work, which was not itself accompanied by verbal recognition, the sequence was coded under "recognition, second level."

A question might be asked about the difference between recognition and another coding category, "interpersonal relations" (see below). The difference between the two factors has to do with whether the emphasis was on the act of recognition or on the characteristics of the interaction. "When the story included statements characterizing the nature of the interaction between the respondent and the supervisor¹ peer or subordinate,² we coded the sequence as a story involving interpersonal relations. When the emphasis was merely on the act of recognition, this was not done."³

2. Achievement

This factor also included its opposite, "failure or lack of achievement." Any story which involved a specifically mentioned

¹In the church sequences "Supervisor" = pastor or group leader.

²In the church sequences "Subordinate" = the person or group to which the respondent was offering some service. The writer is aware of the patronizing sound of the word "subordinate" in this context. However, for want of a better word, we will use it to specify a particular category and not as a particular attitude.

³Ibid., p. 194.

success was included in this class. It could have been the successful completion of a job, solution to some problem, vindication of one's work, or seeing the results of one's work.

3. Possibility of Growth

Sometimes a respondent would tell about objective changes in his situation involving evidence of the increase or decrease of the possibility for his growth. This could be illustrated by a change in status which included within it the possibility of the respondent rising (or falling) in the company or church. When this possibility was clearly stated to the subject when he was being given the promotion, the sequence could be coded by this factor.

There is another connotation of the "possibility of growth" which applies both to the job and to the church. It has to do, not so much with advancing in position, as with advancing one's skills, his knowledge or his understanding. Where opportunity for broadening one's abilities or outlook was a stated element in the situation it could be coded in this category.

4. Advancement

This category was only used when there was an actual change in a person's status or position in the church or company. "In situations in which an individual transferred from one part of the company to another, with no change in status but with increased opportunities for responsible work, the change was considered an increased responsibility (for which we have a category) but not formally an advancement.^d In the church setting, joining the church or going into any new position in the church was coded "advancement."

¹Ibid., p. 195.

5. Salary

This category included all sequences in which compensation was a part. Obviously, this category did not apply to the church sequences.

6-8. Interpersonal Relations

When one is coding it is tempting to interpret every sequence through this factor, for at first it seems all pervasive. Of course, interpersonal relations often do play a part, necessarily, in situations involving recognition or change in status in the church or job. However, we have restricted our coding of this factor, as did Herzberg, "to those stories in which there was actual verbalization about the characteristics of the interaction between the person speaking and another individual."¹ This factor is arranged into three categories: Interpersonal Relations with one's Superior (boss, pastor, committee chairman, etc.), Interpersonal Relations with one's Subordinates (e.g., customer, church school pupils, etc.), and Interpersonal Relations with one's Peers (business associates, fellow church members, fellow workers, etc.).

Within each of these categories there are a series of subcategories to describe the various types of situations pertaining to the interaction between the respondent and others. These subcategories included personal relationships which were purely social in character and those which were "sociotechnical." The former are stories telling of interactions that take place on the premises (at work, at church, or at a church committee meeting) but the relationships are independent of the stated tasks of the job or group. The sociotechnical interactions are those that arise when people interact in the performance of their stated tasks.

¹Ibid.

9. Supervision (Technical)

Although at times it is difficult, it is not impossible to divorce characteristics of interpersonal relationships with one's supervisor (pastor or leader) from the supervisor or leader's behaviour in carrying out his tasks. In the "Supervisor (Technical)" category are placed those sequences "in which the competence or incompetence, fairness or unfairness of the supervisor (edit., pastor or leader) were the critical characteristics."¹ Statements about the supervisor's willingness or unwillingness to teach, or share responsibility would be included in this category. Sequences involving a leader who is always nagging, critical, showing favoritism, or one who keeps things running efficiently and smoothly would both be classified under "Supervisor (Technical)."

10. Responsibility

When events were related which involved a person's satisfaction from being given responsibility for his own work or for the work of others, or from being given new responsibilities, they would be coded under "Responsibility." Likewise would be stories in which there was a loss of satisfaction or a negative attitude toward the job or church stemming from a lack of responsibility. However, when the story concerned a wide gap between a person's authority and the authority which he needed to carry out his responsibilities the factor used was "Company (or Church) Policy and Administration." The reason for this is that such a discrepancy between authority and responsibility would be considered poor management.

¹Ibid., p. 196.

11. Company (or Church) Policy and Administration

There were two kinds of characteristics subsumed under this factor. First, there were the ones having to do with the adequacy or inadequacy of the job (or church) organization and management. Thus a person could be involved in a situation in which lines of communication were crossed in such a way that he had inadequate authority to accomplish his tasks, where his efforts were conflicting with another's, or where some task or project simply died because of poor organization.

The second set of characteristics under the heading of "Company (or Church) Policy and Administration" involved, not adequacy, but the harmfulness or beneficial effects of the company or church's policies. These could range from personnel policies of the job to the support network organized around a person in crisis by the church. Therefore, when statements were made in the church setting about the beneficial service rendered by the organization to persons in need the "Church Policy and Administration" factor was used.

12. Working Conditions or Task Environment

This category was used for sequences in which the physical conditions of the job, the amount of work a person was carrying, or the facilities available for accomplishing the tasks were mentioned. The kind of situations could vary from too heavy responsibilities on the job to "being left holding the bag" in one's church tasks; from working in good social surroundings to having good group support in carrying out church tasks. In these last illustrations the emphasis is on the smoothly functioning teamwork focused on the task at hand. If the event focused instead on the interactions of the people on the team then it was coded under "Interpersonal Relations."

13. The Work Itself or The Tasks Themselves

This heading was used when the respondent spoke of the actual doing of the job or the tasks as a source of good or bad feelings about it. The job or task could be monotonous or varied, challenging or stultifying, easy or overly difficult. It could be intrinsically rewarding, or the source of conflict as a result of having to perform tasks which ran counter to one's own judgment or values.

14. Factors in Personal Life

As was previously indicated a sequence was not admitted as data if it had nothing to do with the job or church experience, even if it affected how the person did his job or participated in the church. However, situations in which some aspect of the job or church involvement affected the individual's personal life "in such a way as to make the effect a factor in the respondent's feelings about his job (edit., or church life)" were accepted.¹ For example, if the company demanded that a man move to a new location and his family was unhappy in that place, this was accepted as a valid event sequence and coded under the "Personal Life" category. Or, for example, if a person's child was extremely ill and the pastor made a timely and supportive call at the time of distress, again the incident was accepted as data and coded under "Personal Life."

15. Status

Status is another factor which could easily be thought pertinent to many inappropriate sequences. For example, one might think that any advancement to a new position at work or office in the

¹Ibid., p. 197.

church, naturally involves a change of status and ought to be thus coded. However, this was not done. "Status was coded only when the respondent actually mentioned some sign or appurtenance of status as a factor in his feelings about the job" (or new position in the church).¹ Therefore, if a person spoke of having a secretary, or being allowed to drive a company car in his new position, or of being unable to use the staff coffee lounge, it would be coded under this category. Similarly a sequence in which one spoke of sitting at a place of honor, being able to travel with ecclesiastical leaders, etc., as part of a new position in the church, this would also be coded under "Status."

16. Job Security

Once again, this is a factor which would pertain only to job situations. Here "we were not dealing with feelings of security, but with objective signs of the presence or absence of job security."² Included under this heading would be such considerations as tenure and company stability or instability, which reflected in some objective fashion on the person's job security. In church sequences there were occasional statements about feelings of security. In these cases "Feelings of Security -- Second Level" was coded.

Second Level Factors

The "Second Level Factors", as stated above, had to do with the explanation the interviewee gave as to why a particular situation affected him as it did. The list of second level factors is self-

¹Ibid.

²Ibid., p. 198

explanatory and is reproduced without comment below. In the appendix the reader will find the coding schedules for both the first and second level factors and there he will find the subcategories which guided the choosing of relevant factors.

The Second Level Factors were:¹

1. Feelings of recognition
2. Feelings of achievement
3. Feelings of possible growth, blocks to growth, or first level factors perceived as evidence of actual growth
4. Feelings of advancement
5. Feelings of responsibility, lack of responsibility or diminished responsibility
6. Group feelings: feelings of belonging or isolation, either sociotechnical or purely social.
7. Feelings of interest or lack of interest in the performance of work tasks (or participation and involvement in the church)
8. Feelings of increased or decreased status
9. Feelings of increased or decreased security
10. Feelings of fairness or unfairness
11. Feelings of pride, shame, inadequacy or guilt
12. Feelings about salary
13. Religious feelings

One factor has been added to the above list which was not on Herzberg's list of Second Level Factors. It is the factor "Religious Feelings." It was found that several respondents described that a particular event was important to them because they "felt closer to God" or they "felt far from God" as a result. These kinds of responses were classified under the "religious feelings" category.

A Note on Factor Analysis

An event sequence was coded by as many factors as related to the situation. Sometimes there was more than one subcategory which was applicable. However, each major factor category was counted only one time per sequence since the subcategories simply aid in the location of the proper factor for the sequence and did not serve as separate

¹Ibid., p. 147.

categories in themselves.

The Four Headings for Tabular Synopsis of the Event Sequences

In order to provide the necessary data for studying the effect of various variables in the test of our two hypotheses, the analysis of the material was done in four ways.¹

1. First, there was a description of the interviewee in terms of age, sex, and occupation.

2. Second, there was an overall description of the S.O.E. As in the original Herzberg study this event classification employed three sets of opposites: High/Low, Short Range/Long Range, Short Duration of Feelings/Long Duration of Feelings. We added a fourth set: Church/Job, because of the types of settings in our respondents lives from which we were soliciting event sequences.

"High" was used to denote satisfying, good, or positive experiences.

"Low" betokened dissatisfying, bad, negative, or painful experiences.

"Short-Range" described an experience which took place over a longer period of time (measured by weeks, months, or even years).

"Short Duration of Feelings" indicated that the feelings aroused lasted a few days or less.

"Long Duration of Feelings" described effects that lasted weeks, months, or years.

"Church" or "Job" sequences is self explanatory.

¹Ibid., p. 40. Herzberg had five divisions of analysis. He included the "effects" of the event on the person. This division was not used in our study.

3. The third heading in our synopsis was the description of the objective situation, or the "first level of analysis."

4. The fourth heading was the description of the subjective situation, or "second level of analysis." This class had to do with the answers respondents gave to the question, "what did these events mean to you?" In essence the subject was being asked to express the aspect of his own need or value system which led to his attitude toward his job or church involvement at the time of the events being described.

The Test of Coding Reliability and Method of Assuring Accuracy

Because of the possibility of irrelevant factors creeping into the coding process, a reliable procedure needed to be found which would serve as a check during coding, test coding consistency, and also give a more reliable set of data at the end.

To meet this requirement, a method used by Herzberg was found most useful.¹ Two "content analysis coders" were used. One was the author and the other a novice in terms of the Herzberg theory and methodology.² She was given the coding schedules and instructions and coded all the sequences. A comparison of the results of the two coders showed an average of 1.32 disagreements per event sequence. This compared favorably with coder consistency in the original Herzberg project where there were an average of 1.93 disagreements per

¹Herzberg and Grigaliunas, "Relevancy," p. 75.

²The second coder, the novice to Herzberg theory and technique, was the wife of the researcher. She has a B.S. degree in education and sociology and has had experience in other methods of data collection and analysis.

sequences. For all sequences coded in our project there was an overall agreement of 79%. In the study referred to in footnote 1 on the preceeding page, where Herzberg and his associates used the same coding method as described above, there was an overall agreement on 83% of their coding. Once again, our results compare favorably with his. After all sequences were coded, each and every disagreement was resolved and eventual 100% agreement was reached between the two coders. This method of analysis was thus found to be sufficiently objective as to provide reliable data.

Section III

A Critique of the Method

The Sequence of Events Technique

Some writers¹ have argued against the critical incident method, saying that such a report from the subject permits explanations with a defensive bias. The essence of this position is that even though the subjects accurately report the determinants of critical incidents, their recollection of the incidents may be selective so that the high sequences which they relate tend to be biased toward those incidents which were due to one's own efforts (motivators) as opposed to those incidents which were due to matters without the subject's control (hygienes). However, against this Herzberg cogently argues that, assuming that there is such a bias, it seems more logical for people to try to make themselves look good by saying that they

¹King, "Clarification and Evaluation of the Two Factor Theory of Job Satisfaction," p. 28; M. Dunnette, J. P. Campbell, and M. D. Hakel, "Factors Contributing to Job Satisfaction and Job Dissatisfaction in Six Occupational Groups," Organizational Behaviour and Human Performance, II (1967), 147-148. House and Wigdor, "Herzberg's Dual-Factor Theory of Job Satisfaction and Motivation," p. 371.

are unhappy because they do not have responsibility, are not getting ahead, have boring work, have no growth possibilities and receive no recognition (i.e., unhappiness because of a lack of motivators), rather than for them to say that their supervisor is unfriendly, their leader is unfair, that the administration is poor, etc. (i.e., that they are unhappy because of poor hygienes). In fact, the various studies which have verified the M-H theory illustrate the tendency to blame motivators. In all the ten replications of the original study reported in Chapter 7 of Work and the Nature of Man, one observes that the slippage of factors is overwhelmingly in the direction of blaming the motivators for job dissatisfaction; the motivator arrow is much less unipolar than the hygiene arrow. This is contrary to the surmise registered in the above criticism.¹

Another related criticism is that the subject would tend to select those incidents which relate well to a currently accepted social standard. However, it appears to this writer that, although it is a weakness, this is probably a danger less inherent in the S.O.E. technique than in either the structured questionnaire technique or in a ranking or rating of a list of preferred factors. To quote Herzberg: "At least it is much more difficult to conjure up appropriate events in one's life during a patterned interview than it is to respond 'appropriately' to items in a questionnaire."²

The Content Analysis Technique

The Content Analysis Technique has also been criticized by sev-

¹Herzberg, Work and the Nature of Man, p. 131.

²Ibid.

eral writers.¹ It has been suggested that the coding system is not completely determined by the data and a pre-established rating system, but that it requires additional interpretation by the experimenter. Thus, the method is open to experimenter bias and irrelevant data. Evidence put forward to demonstrate coding bias in the Herzberg method seems to be based on two kinds of studies: first, those using some method of rating or ranking of factors; and second, those in which the subject codes his own sequences. However, neither type of experiment has shown convincing results because of the element of irrelevance. It would appear to this researcher that until problems of "methodological coercion" forcing irrelevant ratings, and those of overrating, misinterpretation or reinterpretation of factors by the subjects, can be overcome, the question as to the degree of experimenter coding bias cannot be answered satisfactorily.²

The factor analysis technique has also been criticized because the division of factors into "intrinsic" and "extrinsic" categories is not always appropriate. Much depends upon the context of the event. This problem has been discussed in the previous chapter.

A final weakness of the Content Analysis technique which relates specifically to our present project is that the church sequences are being coded by an adapted version of Herzberg's list of job factors. This is less than ideal. However, given the limitations of this thesis, this approach seems to have been adequate. It is, of

¹R. B. Ewen, "Some Determinants of Job Satisfaction: A Study of the Generability of Herzberg's Theory," Journal of Applied Psychology, XLVIII (1964), p. 162; House and Wigdor, "Herzberg's Dual Factor Theory," p. 372; King, "Clarification and Evaluation," pp. 24-25.

²Herzberg and Grigaliunas, "Relevancy," p. 78.

course, open to question. Perhaps an a posteriori list of factors would have produced different results.

Section IV

The Usefulness of the Methodology for Our Present Project

Having stated some of the criticisms which could be made of the method we have chosen, we feel that its repeated use over the past eight years has established the S.O.E. as a useful and efficient method for gathering the sort of data which is required for our study.

First, the S.O.E. technique makes it possible to isolate the specific dependency factors or growth factors in a particular event sequence. When applied to a group, it gives quantitative data about that group's motivational orientation in the setting in question: to what degree the group is motivator or growth oriented, and to what degree it is hygiene or dependency oriented.

In the present study it will be used to elicit data about both the work and church lives of our subjects. The motivational pattern of the experimental group in the job setting will then be compared with the typical motivational pattern in the work setting as indicated by a group of previous studies using the S.O.E. technique. This will enable us to answer the question, "Within the limits of our population, are regular church attenders more dependency oriented in their job life than a group of people chosen without reference to their church attachment?" The motivational pattern of the experimental group's church life will be examined to see whether it is true, for our population, that regular church attenders are dependency oriented in their church life. S.O.E. data would indicate a "dependency orientation" if hygiene factors were coded more frequently than moti-

vator factors in high experiences.

In this chapter we have discussed the problems of method with references to motivational studies and have described the S.O.E. method and indicated some of its strengths and weaknesses. On balance it was decided that this method was an efficient and reliable way of testing our hypotheses. In the following chapter the actual procedures used in our project will be described.

CHAPTER III

THE PROCEDURES

In the Prolegomenon our hypotheses about the dependency orientation of regular church attenders were stated. In the first chapter the basic concepts and definitions to be used in the present study were explained, and in the second chapter the method for testing these hypotheses was described. In this chapter the actual procedures used in the experiments will be demonstrated.

The first step was to select an experimental group from which job and church sequences could be gathered. A pilot project was launched in the spring of 1972. The first section of this chapter will explain how that project was developed and what was learned from it. Then, in the fall of 1972, the St. Matthew's experiment was conducted. In the second section of this chapter the procedures used in this test will be detailed.

Section I

The Pilot Project

The purposes of the pilot project were threefold: (a) to try the S.O.E. interview format in the church setting, (b) to discover the most appropriate factor analysis categories, and (c) to collect preliminary data relevant to the hypotheses of the thesis.

The Subjects

Eight subjects (four males and four females) were selected for the trial run. The people were recommended by friends (an assistant minister and a deaconess) of the researcher. The subjects worked at varied jobs, and for the most part, participated in different churches. Most of the people had positions of leadership in their congregations. Thus there were two differences between this group and the group which eventually would be selected for the larger experiment. The first difference was that the pilot study represented several churches rather than one congregation. Secondly, the group was not a random sample of regular attenders, but tended to be a sample of church "leaders." Because of this second factor we expected that the preliminary data would probably show a bias toward motivator factors in high church experiences.

The people were first asked by the author's friends as to their willingness to participate in a project. They were then telephoned by the researcher and officially invited to participate and an appointment was made.

The Interviews

All of the interviews except one were conducted in the home of the participants. The one exception was an interview which was conducted in a "two-way room" at the Royal Edinburgh Hospital, which will be explained below.

After the initial introduction in which the interviewer reiterated the message about his research placement and the pilot project in which the interviewee had been invited to participate, the following interview information was given.

One of my interests as a pastor is to discover what 'basic life

supplies' (things like security, belongingness, worth, self-esteem, knowledge, meaning, beauty, etc.) people look for and find or fail to find in their church and in their job life. This sounds like a big order, but as I thought about it, I realized that we quite naturally talk about satisfying or dissatisfying experiences we have had at work or at church. It may have been over a period of time (say, a week, month, or even several years) or perhaps it is an event which happened one day. At any rate, as we look back, it stands out as a particularly good time or bad time for some reason or another. These are the kinds of times, in your work and in your church life that I would like for us to talk about this evening.

Since this is the kind of interview that I will be using for my thesis project, it would be most helpful for me if, after we have tried it out, you would give me your suggestions. This will help me understand how to improve on my work as an interviewer before I begin the major project. You may have some questions before we begin In order to set the wheels in motion, we will begin with the church experiences first. Can you think of a time in your church experience which stands out as a particularly good or bad one for some reason or another? Can you tell me about it?

The S.O.E. Interview format (see page 98) was then followed. It was used more rigidly during the initial interviews, but as the researcher gained familiarity with the instrument he began "conversationally" enabling the persons to talk through their experiences. This allowed the interviewee to speak more naturally. If the interviewer saw that a particular aspect of an experience which was needed for analysis was being left out, he used a probe in that direction. Occasionally he made notes. This more informal tact which was eventually adopted seemed to produce richer and more colorful material.

After the first sequence was obtained the researcher said: "In that story you related a time that was particularly satisfying (or dissatisfying) for you. Think again over your experiences. This time could you recall one that was dissatisfying (or satisfying) for some reason? Could you tell me what happened?" In this way an effort was made to give the person freedom to choose what he would talk about in the first sequence. In the second sequence he was asked to give an experience from the other end of the spectrum. After two sequences

were taken, the person was given the opportunity to tell a third story with the freedom to choose either a high or low.

When the church sequences were completed, the same procedure was used for the person's work life.

Suggestions Made by the Subjects

During the course of the interviews, or at their conclusion, suggestions were offered or questions were raised by the subjects. These subsequently proved of great value.

Some persons needed further clarification as to the meaning of "church experiences." The following explanation was developed.

Of course a person's faith influences every part of his life, but one part of our experience has to do with our participation with a group of people in a congregation, in a smaller group within it, or in some "religious group" outwith the congregation itself. This kind of setting may offer opportunities for worship, fellowship, study, or service. It is about your experiences in such a group that I would like you to think now.

In the initial interview the respondent remarked that the words "satisfying" or "dissatisfying," or "happy", or "unhappy", would be more appropriate adjectives than "good" or "bad" when applied to his experiences. This advice was heeded in the interviews which followed.

Some subjects found a line indicator (which Herzberg had used, allowing the subject to indicate the strength of his feelings in a particular experience) difficult to handle, especially in regard to their church experiences. They suggested that the numbered line indicator be changed to a single series of word descriptions from which a person could choose. The options which were developed as a result of this suggestion were: "weak," "moderate," and "very strong." This change could be made quite easily since the question was merely designed to help the researcher understand the significance a particular event sequence had for the respondent.

Another person stressed that the confidentiality of the material should be emphasized. Again, this was a helpful comment and was followed in all interviews.

The Interview in the Two-Way Room

One interview (with a subject who had happened to be a former nurse in the hospital) was held in the "two-way" interview room in the Psychotherapy Day Hospital. The observers of this interview were: the psychiatric consultant, the matron, and a psychiatric nurse, all from the Day Hospital. The main purpose of this session was to check the interview technique of the researcher for non-verbal cues. After the interview was completed, an hour was spent reviewing the session and the project as a whole. From that experience certain explanations given during the interview were sharpened, the possibility of conducting the interview more conversationally and without the use of notes was discussed, and the following contingency plans were developed for dealing with the possible reluctance of people to verbalize dissatisfying experiences. The interviewer could explain: "I know this is a difficult part to deal with, but it would help me for you to do so." This kind of statement would help the subject feel that he was doing a favor for the interviewer. A second approach might be:

It may seem petty when you start describing the experience, but there are two things I would want to say. First, the fact that it made you feel unhappy at the time makes it important; and secondly, if several people mention the same sort of experience, then we may have an even wider issue of concern here.

Record Keeping

Immediately after each interview the sequences were written up on interview format sheets using jottings made during the session.

Names and personal details were not used in these records. Each subject was identified by a code number known only to the author.

"Follow-Through"

After the interview a letter of thanks was sent to each person who had participated in the pilot project. One other item might be mentioned at this point. At the conclusion of each interview the person was asked for his reaction to the experience. In every case the reaction was positive. Two people responded that it had been "rewarding" because of the opportunity to reminisce, or because of the challenge to analyze why a certain experience had been dissatisfying to them. One lady in her late 50's commented to a friend that she had found the session very helpful because she had been able to verbalize an experience from her school days which had been most painful to her. She said that she had never been able to discuss it with anyone before.

The Factors Used in the Analysis

In the content analysis of the job sequences of the pilot the Herzberg factors were used (see pages 108-109). However, the church sequences were first coded with a different factor list. This was done to test whether a different set of factors would be more effective for church sequences. As was explained in the previous chapter, an adapted version of the Herzberg factor list was eventually utilized and found more satisfactory.

The factors used for the coding of the church sequences in the pilot study were taken from Abraham Maslow's "Need Hierarchy."¹

¹Maslow, Motivation and Personality, pp. 35-51.

1. The Physiological Needs

The physiological needs described an event sequence which revolved around a person's physical surroundings.

2. The Need for Safety or Security

This type of factor described an event in which there was objective evidence that the person's need for routine and order was either enhanced or threatened. Also included under this heading were his preference for the familiar and the dislike of the unfamiliar and strange or his need for rules and formulae to provide for possible contingencies.

3. The Needs for Love, Belongingness and Other Social Needs

This factor described an event sequence which involved personal interactions and relationships.

4. The Esteem Needs

This category was indicated by sequences where the person showed a need for strength, achievement, or confidence in the face of the world. This included the need to feel useful and necessary in the world. Experiences of inferior, weak, or helpless feelings were also categorized here. Another aspect which was included under "esteem" was when the person showed a need for reputation, prestige, respect or esteem from other persons.

5. The Need for Self-Actualization or Creativity

This factor was illustrated by sequences where self-fulfillment, growth, a chance to be creative or to do challenging work played a part.

6. The Desires to Know and Understand

This factor related to experiences where the subject's curiosity was satisfied and where he learned new things. It also related to his need to theorize and theologize, to analyze and organize his understandings.

7. The Aesthetic Needs or Desire for Beauty

This factor described an event sequence where order, symmetry, system, or wholeness played a part. "Peak" religious experiences were placed in this category.

These seven factors were divided into two groups. The first group, containing physiology, safety and belongingness factors, was Maslow's group of "lower level needs" and corresponded to Herzberg's category of "hygiene needs". The second group was comprised of esteem, self-actualization, desire to know and understand, and aesthetic factors. These were Maslow's "higher level needs" and were comparable to Herzberg's category of "motivator needs".

When the sets of factors which were described above were applied to our pilot project data we arrived at certain findings. These will now be reported. In both cases we will, first of all, state one of our original hypotheses after which we will report our findings related to it.

The Findings of the Pilot Project

1. "Regular church attenders are more dependency oriented in their job life than is a more general population chosen without reference to its church attachment." When the distribution of motivator and hygiene factors in the high and low experiences of both the

pilot experimental group and the "control group"¹ were compared, the following result was noted.

FIGURE 1

CONTROL GROUP:
THE ARITHMETIC MEAN IN PERCENTAGES OF THE FREQUENCY
OF APPEARANCE OF MOTIVATOR AND HYGIENE FACTORS
IN HIGH AND LOW JOB SEQUENCES

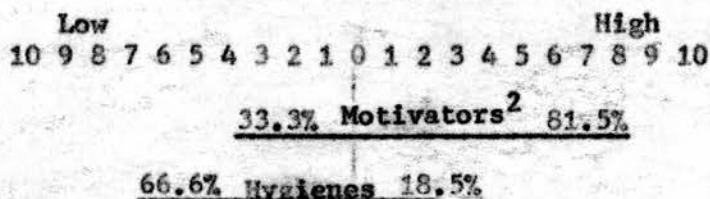


FIGURE 2

CONTROL GROUP:
THE RANGE OF THE FACTOR DISTRIBUTION IN HIGH AND
LOW JOB SEQUENCES FOR THE VARIOUS STUDIES
WHICH COMPRISED THE CONTROL GROUP

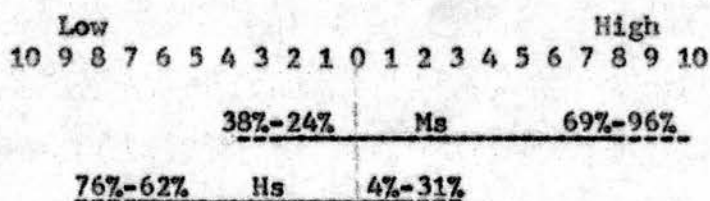
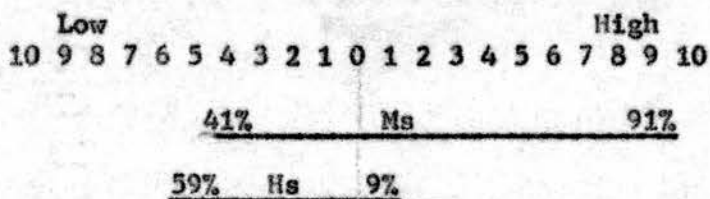


FIGURE 3

THE PILOT EXPERIMENTAL GROUP:
THE PERCENTAGE FREQUENCY OF APPEARANCE OF
MOTIVATOR AND HYGIENE FACTORS IN HIGH
AND LOW JOB EXPERIENCES



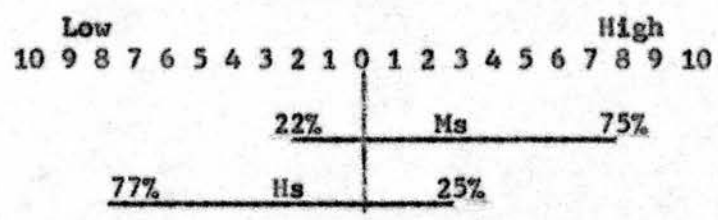
¹The "control group" will be explained in more detail in Chapter IV.

²Henceforth Ms will represent "motivators" and Hs will stand for "hygienes."

These figures indicate that the factor distribution chart for the job experiences of the experimental group is within the Range of the Control Group figures. Motivator factors are the main sources of satisfaction in the high job experiences and hygiene factors are the primary sources of dissatisfaction in the low job experiences for the experimental group. The pilot experimental group showed the same motivational orientation as the control group, therefore the first hypothesis was not upheld.

2. "Regular church attenders attend church to satisfy their dependency needs." Figure 4 below shows the factor distribution for the pilot group's church experiences.

FIGURE 4
THE PILOT EXPERIMENTAL GROUP:
THE PERCENTAGE FREQUENCY OF MOTIVATOR AND HYGIENE FACTORS
IN HIGH AND LOW CHURCH EXPERIENCES FOR THE
PILOT EXPERIMENTAL GROUP



This chart indicates that the motivational direction in the church life is the same as that for the job life of the pilot experimental group. Once again, hygiene factors are coded more often for low experiences and motivator factors are coded more frequently for high church experiences. This finding does not confirm the second hypothesis.

Observations on the Method Used in the Pilot Project

The pilot study was designed, not only to yield preliminary data regarding our two hypotheses, but more basically, to determine whether or not the S.O.E. interview format could be adapted for use in the church setting. Its usefulness was, in fact, confirmed by the rich and varied nature of the material given by the interviewees from their church lives.

The pilot project was also an opportunity to determine the most useful list of factors for the analysis of our data. After experimenting with an adaptation of Abraham Maslow's list of "higher and lower needs" we decided that the adaptation of the Herzberg factor would be more helpful for our purposes. There were two reasons for this choice. First, the use of different factor analysis schedules for church and job sequences made statistical comparisons of the data collected from those two settings very difficult. Second, as we experimented we found that by adopting Herzberg's analysis schedule we had found a quite adequate tool for the coding of the church sequences.

Summary of the Pilot Study

The pilot study was an effective test of the method which had been chosen for the main experiment. It enabled the researcher to refine the interview procedure and to select the most appropriate factor analysis schedule. Since the pilot population was a special one, made up of leaders from other churches, this left open any conclusions about our dependency hypothesis.

The next section of this chapter will describe the way in which the larger experiment in the St. Matthew's congregation proceeded.

Section II

The St. Matthew's Project

It would have been ideal if we could have interviewed a sufficient number of people over a wide enough population of regular church attenders to make possible a more general application of the findings of the study. However, because of the limits of time and staff, this was not possible. Instead the researcher decided to focus his attention on the particular congregation with which he worked. He decided to study a representative sample from the population of regular attenders at St. Matthew's. This means, of course, that one must use caution in drawing general conclusions from what might be an atypical situation. It will be left to others to broaden the base of this approach and to test whether the findings which emerge from the study of this congregation are relevant to the wider population of regular church attenders.

At the outset we were faced with two tasks: determining who, of the 1110 members on the St. Matthew's church roll, were "regular church attenders" and secondly, of selecting a random sample from this special population.

Since there were no records kept for Sunday morning worship services, a plan had to be devised to determine the list of "regular attenders." There were three possible approaches: to have a person record the names of people present in church over a certain number of weeks, and from these notes to determine who were regular attenders; or to ask each of the 1110 members on roll if he or she was a regular church attender; or to use an independent observer who knew the people in the congregation who could provide such a list. The first avenue was closed by the magnitude of the project (i.e., finding someone who

knew the names of all those present who would also take on the responsibility of keeping records over a period of several weeks.)

The second plan was also over-ruled because of the size of the church roll, the expense of contacting each person by post, and the time limitations on the research project. The last option, that of using independent observers, was finally chosen.

The observers were the pastor of the church and his wife. They had served the church for over thirty years and knew the members by name and by sight. They graciously consented to assist the researcher by providing him with the list of "regular attenders." The procedure they used was to take the communion register on which was recorded the names of all members and on which was also recorded the attendance of each person at the regular quarterly communions over the past four years. As the pastor and his wife studied these records and compiled their list, they noted an interesting correlation. They observed that persons who attended at least half of the quarterly communions were also regular church attenders. Thus their list was formed. They selected all members on roll who attended half or more of the quarterly communion services, found this to be a reliable list of regular attenders, and presented this list to the researcher.

The list was numbered consecutively and, using a set of random sampling numbers¹ the names of twenty men and twenty women were selected by the experimenter. Twenty in each group were selected in order to make possible an intra-group comparison of the sex variable. Therefore we had a sample of 40 from a population of 426 regular church attenders.

¹D. V. Lindley and J. C. P. Miller, Cambridge Elementary Statistical Tables. (Cambridge: Cambridge University Press, 1966) pp. 12-13.

It is appropriate to question the accuracy of the list of regular church attenders with which we worked. However, it should be pointed out that after the random sample was compiled there were three checks which confirmed that the list was, in fact, accurate. First, the pastor and his wife re-examined the randomly selected group and approved it as being accurate. Second, the researcher himself observed the church attendance of this group over a period of several months and found it to represent regular attenders. Third, in the actual interviews there was usually a confirmation that the person was a regular attender. In only three cases from the original list of 40 persons was there any question. One person was a retired gentleman who had been a very regular church attender until a recent confining illness. In another case there was a woman who had taken a job requiring Sunday work, therefore making it impossible for her to attend on a regular basis. The third case was of a man who had been a regular attender until a few years ago when he ceased coming (except to quarterly communions!) because of a disagreement with a church leader. This person was therefore excluded from the sample and another number was selected from the random number list to fill his place. Thus, of the 40 names originally drawn only one did not conform to our specifications. The original random sample of regular church attenders showed a 97.5% accuracy. Therefore it is our opinion that our working definition of a "regular church attender" as a person who has been present at at least half of the quarterly communions over the past two years is a reliable index in this particular church.

Profile of Regular Attenders at St. Matthew's Church

There were 426 persons on the final list of regular attenders. This figure represented 38.3% of the total number of persons on the

roll. Among the regular attenders, 289 (67.8%) were women and 137 (32.2%) were men.

In Illustration 5 the frequency distribution of the ages of all regular attenders of St. Matthew's is detailed. It is observed that there are two "humps" on the chart. The first takes in the age group of 20-49. There are 157 persons in this group, or 36.9% of the total. The second hump includes persons aged 50 and over. There are 269 persons in this group, or 63.1% of the total. The Mean age of all regular church attenders is 52.5.

In Illustration 6 there is a breakdown of the frequency distribution of the ages of all men compared to those of all women who were regular attenders at St. Matthew's. The female line shows two humps. The first (and smaller) one contains women aged 20-49. In this group there are 93 women, or 32.2% of the total number of women. The larger hump, containing females aged 50 and above, has 196 women, or 67.8% of the total number of women who are regular attenders. The male line reveals two smaller humps which are almost equal in size. Once again, the two groupings are formed out of age groups 20-49 and persons aged 50 and above. There are 63 (or 46% of the total number of men who were regular attenders) in the younger age group. There are 74 (or 54% of the total number of men) in the 50 and above age group. The Mean age of male regular attenders is 49.9. The Mean age of the female regular attenders is 54.3.

Profile of the Random Sample of Regular Attenders of St. Matthew's Church

After the random sample had been taken it was found to have a similar double hump as the population from which it was taken. The frequency distribution of the ages of persons in the random sample

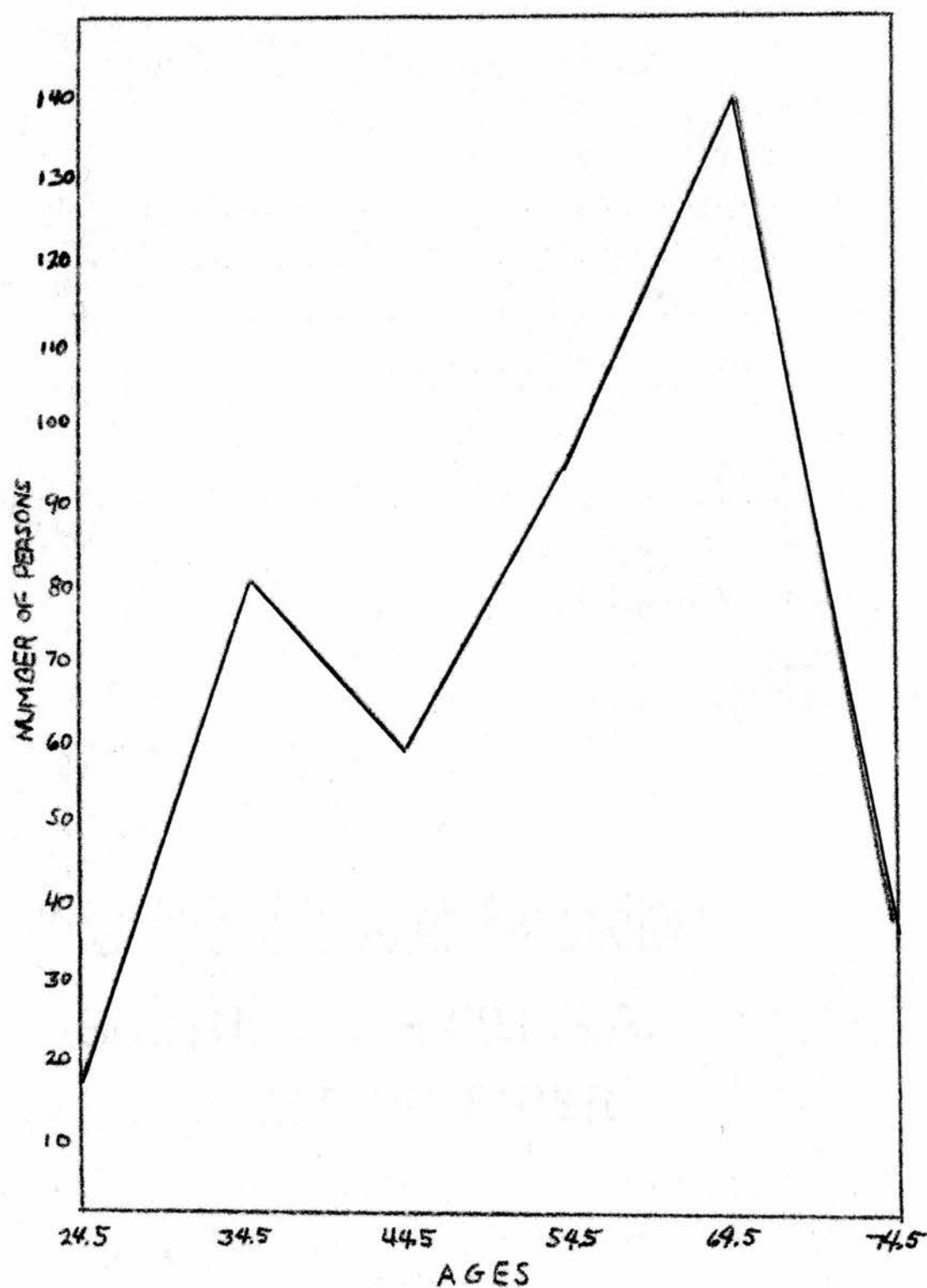


ILLUSTRATION 5

Frequency Distribution of the Ages of All
Regular Church Attenders of St. Matthew's

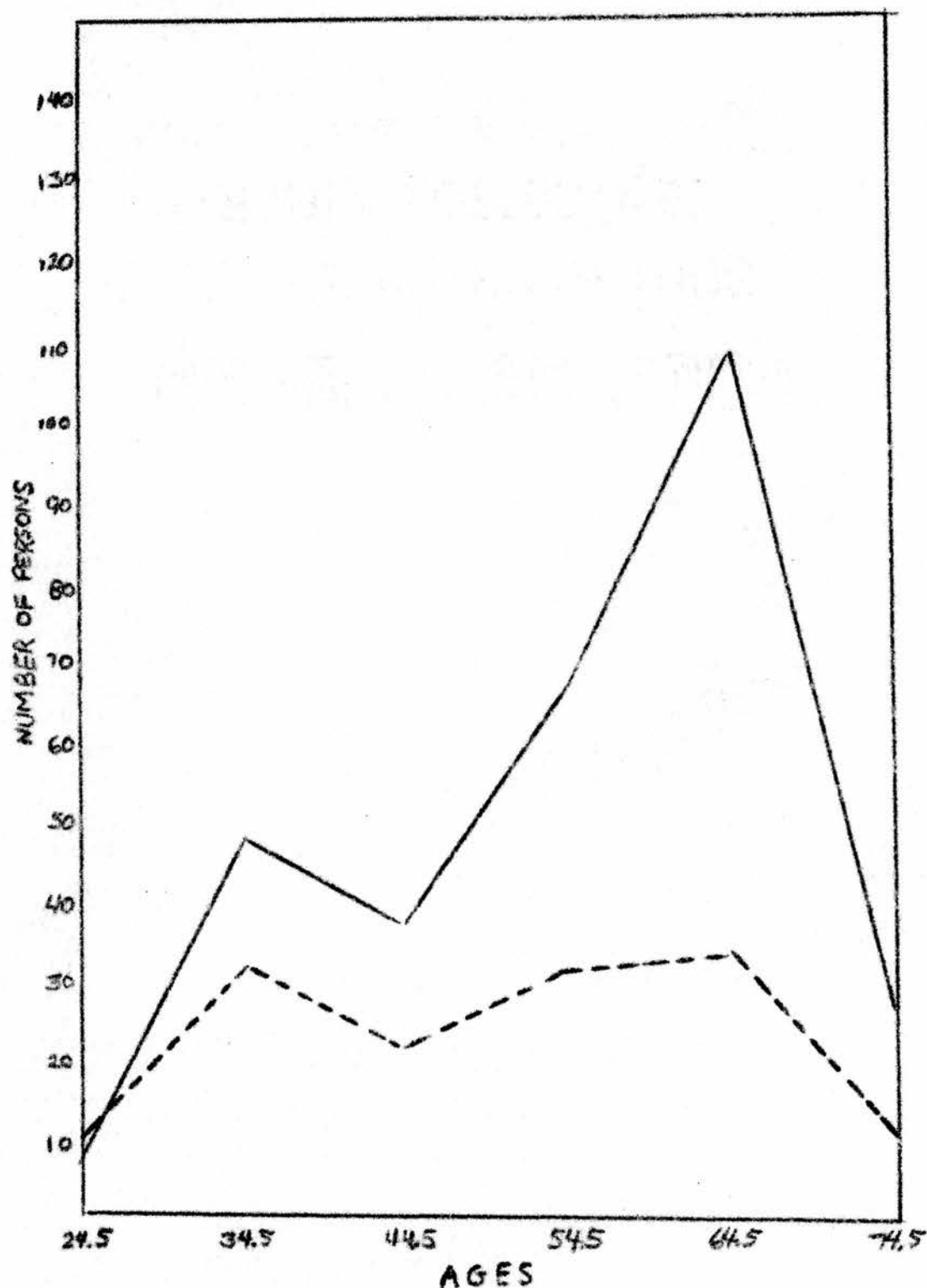


ILLUSTRATION 6

Frequency Distribution of Ages of Men and
Women Who Are Regular Church
Attenders at St. Matthew's

— Women
--- Men

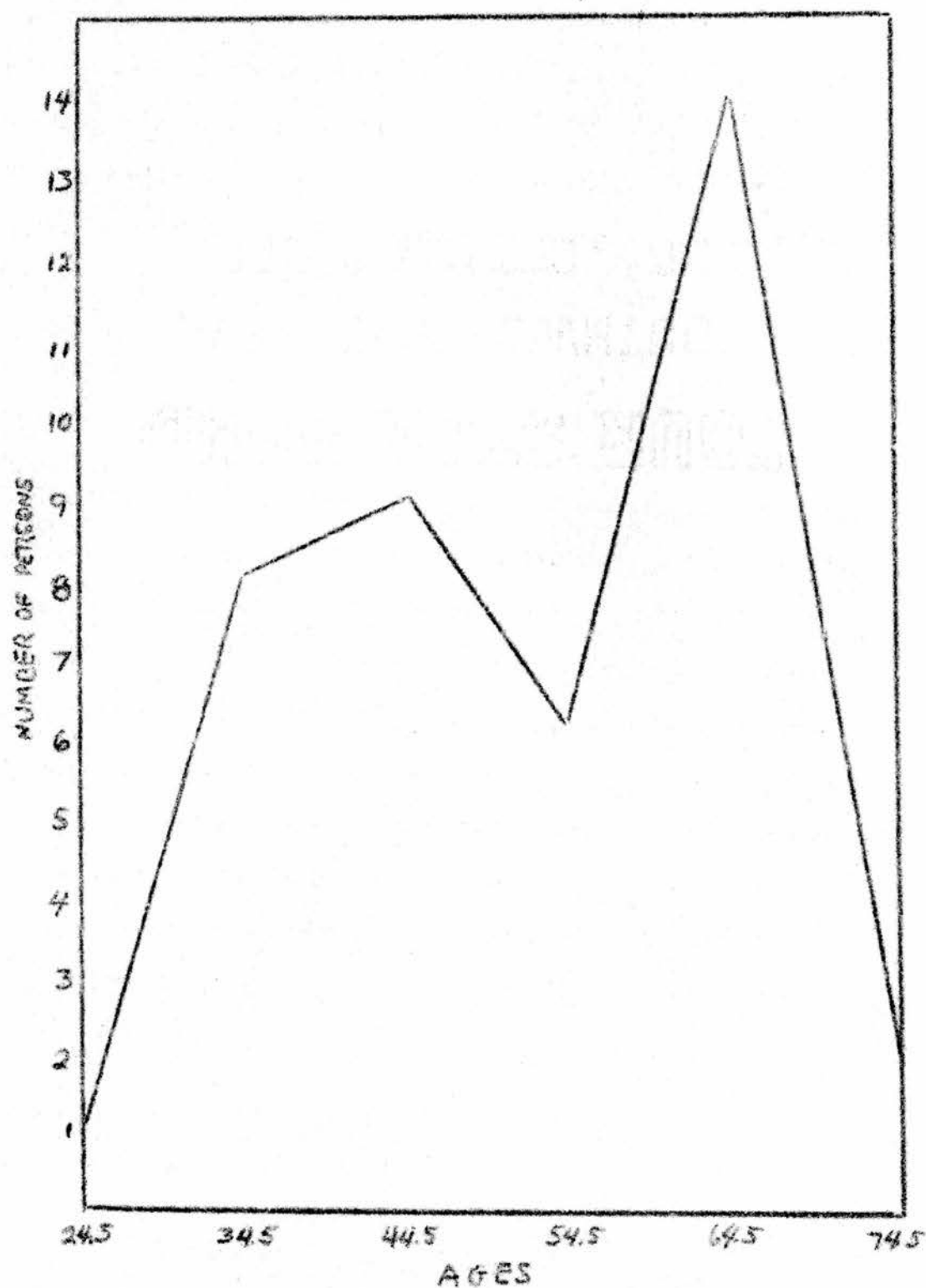


ILLUSTRATION 7

**Frequency Distribution of Ages of the
Random Sample of all Regular
Attenders at St. Matthew's**

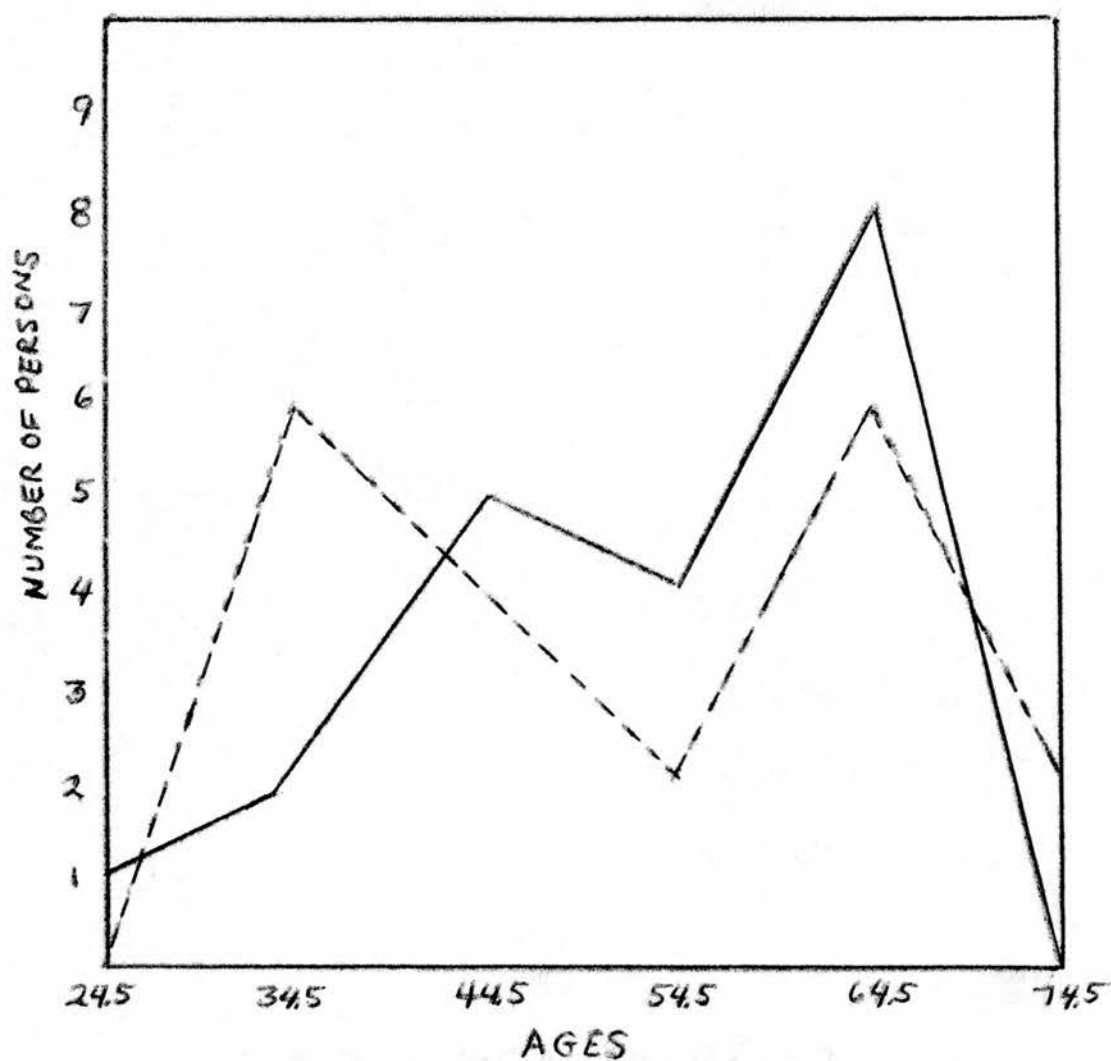


ILLUSTRATION 8

Frequency Distribution of Ages of Men and Women
in the Random Sample of Regular Church
Attendees at St. Matthew's

— Women
--- Men

is found in Illustration 7. In the age group 20-49 there were 18 subjects (45% of the total sample) and in 50+ group there were 22 persons (55% of the total sample).

When we study the frequency distribution of the ages of men in the sample (Illustration 8) we observe, once again, the double-hump. This time there are 10 men (50%) in the age group 20-49, and 10 (50%) in the 50+ age group. The Mean age of men in the sample is 51.5.

The frequency distribution of the ages of women in the sample (Illustration 8) also forms two groups. There are 8 (40%) who are in the younger group, and 12 (60%) who are in the 50+ age group. The Mean age of females in the sample is 54.3.

The figures showing the population (Illustrations 5 and 6) compared to those of the sample (7 and 8) show that the random sample is representative of the population.

Although there was no information on the jobs held by the total group of regular church attenders at St. Matthew's, it is of interest to note the range of occupations represented in the random sample. Our subjects were working (or had worked, in the cases of those who were retired) in the following occupations (Table 2).

TABLE 2

OCCUPATIONS OF PERSONS INTERVIEWED IN THE ST. MATTHEW'S STUDY

Female Interviewees

Housekeeper (1)
Secretaries (3)
Nurses (3)
Music Instructors (2)
Dental Assistant (1)
Social Worker (1)
Voluntary Service Organizer (1)
Teachers (4)
Telephonist (1)
Shop Assistants (2)
Lawyer (1)

Male Interviewees

Engineer (1)
Lab Technicians (2)
Joiners (3)
Banker (1)
Civil Servant (1)
Medical Researcher (1)
Architect (1)
Policemen (2)
Lawyers (3)
Research Engineer (1)
Business and Administration (2)
Shopkeeper (1)
Farm Manager (1)

The Interview Procedure

After the subjects had been selected, the following letter was sent to each person inviting his (or her) participation in the project.

ILLUSTRATION 9

THE LETTER OF EXPLANATION SENT TO ALL SUBJECTS INVITING THEIR PARTICIPATION

Dear

It is a real privilege to work as your assistant minister at St. Matthew's. What has made this experience particularly rewarding is that I have been able to visit and get to know many of you personally. I will prize these friendships for all the years to come. As you probably know, when I finish my work at the church, I will spend a year writing a thesis for Edinburgh University. I am doing this under the supervision of Professor James Blackie of the Department of Christian Ethics and Practical Theology, and with the approval of Mr. Mathers, the Minister of St. Matthew's. It is with this work that I would like to request your help.

My interest for the thesis, and one of my concerns as a minister is to discover what "basic life supplies" (supplies like: security, love, belongingness, worth, self-esteem, knowledge, meaning, beauty, etc.) regular church attenders find or fail to find in their experiences in the church. In order to gather information to help answer this question, I have made a list of regular church attenders of St. Matthew's and have gone through that list choosing every tenth person. Your name was selected in this way. I wonder if you could help me with this project?

The plan is straight forward. Out of our lives as church members and our lives at work, we have often spoken about things which have happened to us or in which we have been involved which have been satisfying or dissatisfying to us in one way or another. They may have involved periods of weeks, months, even years: or they could have been incidents which happened in the course of a day. Could I have a chat with you about some of the experiences which you might recall? You may feel that the things which occur to you to talk about seem trivial in retrospect. Even if you feel that way, it would still help me very much if you shared them.

As I listen to you, I will make a note of the main factor or factors involved which you indicate made it a satisfying or dissatisfying experience for you. After I have talked to a large number of the people of St. Matthew's, I will compile lists of these "supplies" according to their frequency of appearance in both church and job experiences. Then I will place the lists beside each other for comparison. This should make it more

ILLUSTRATION 9 - Continued

clear what kind of life supplies people have looked for and found or have failed to find in church as compared to what they have sought and have found or have failed to find at work.

Strict confidentiality will be carefully observed in the conduct of this study, and the following conditions will be observed.

- Each experience related will be recorded as to its type and the factors present, and the notations will contain no personal data by which the person interviewed may be identified.
- Each file of experiences will be identified by a code number known only to me.
- Upon completion of the study the files will either be destroyed, or left in the keeping of the University authorities to aid further research, depending upon the wishes of each interviewee.
- The completed copy of the thesis, documenting the results of the research, will contain no identifiable personal data.
- A complete copy of the thesis will be made available in the New College library for the scrutiny of those who have helped in the project.

I would appreciate your help with this very much. I will be in touch with you in the next few days to see if we can set a date.

Yours sincerely,

Assistant Minister

After he had received the above letter, each person was then contacted by telephone and interview appointments were made. Not every person contacted consented to participate. There were five men and six women who rejected. In the case of refusals, new names were selected using the random number list. These were checked for acceptance as "regular church attenders." Those qualifying were put into the sample. All of the information given in the preceding profiles (Figures 7 and 8) was for the final sample group.

All but one of the interviews was conducted in the home of the subjects. The one exception was a session held in the study of the researcher. Each interview session was begun by re-stating the purpose of the project and clarifying what was being asked of the interviewee. The revised explanations discussed in Section I of this chapter were utilized.

After the respondent had given an event sequence, the interviewer would remark: "That was very helpful. You have talked about a time that was satisfying (or dissatisfying) for you in your church life (or work life), now could you think of a time that was particularly dissatisfying (or satisfying). Could you tell me about that?"

Because of the simplicity of the structure of the interview format and the practice that the researcher had had with it, it was not necessary to refer to an interview outline, nor to take notes during the evening. The trial run had indicated that the information given was usually fuller when there was an absence of pencil and pad.

As the respondent related his experiences the interviewer would, from time to time, interject a remark to make sure that he was understanding the experience correctly, or to ask for more information on an aspect needed for study.

After collecting several high and low church sequences, the same questions would be turned toward work experiences.

The interview was concluded by thanking the person for his assistance, explaining how the material would be written up, and assuring the respondent that all information would be kept in strict confidence. He was offered a choice as to whether, when the project was completed, he would rather his records be destroyed or left in the keeping of the University authorities to aid further research.

Every subject who was asked said that he was willing for his material to be kept by the University. A letter of thanks was sent to each participant.

The Recording Procedure

After each interview the data was either transcribed immediately onto an S.O.E. interview form, or fully debriefed into a tape recorder for a later transcription. When all forms had been completed, each event sequence was coded according to the appropriate factors (see Chapter II) using a shorthand notation system with a number representing each factor. The information from each coded sequence was recorded on a separate 3 x 5 card to simplify analysis.

Summary

In this chapter the actual procedures used in testing the two hypotheses about the dependency orientation of regular church attenders has been described. First we explained the purposes, processes and findings of a pilot project. Then the procedures used in the St. Matthew's experiment were detailed. The results of this study are recorded in the following chapter.

CHAPTER IV

THE RESULTS

The results of the St. Matthew's experiment will be presented in two parts, using the two sets of hypotheses with which we began. However, before presenting the results it may be helpful to indicate briefly the analysis procedures which have been followed.

First, the reader is reminded of the four headings which were used in the tabular synopsis of each event sequence. (see pages 78-79, Chapter II). These divisions made it possible to study age, sex and setting variables.

Second, an explanation about the age groupings is called for. The subjects divided most readily into groups aged 20-49 and 50+. However, because the numbers in each group were unequal, a randomizing method was used in order to construct four equal groups, each having eight subjects. Thus we had numerically comparable groups for males and females, aged 20-49 and 50+, making it possible to access age and sex variables more accurately. The sequences given by these thirty-two subjects were analyzed using the "two levels of analysis" as explained on page 79, Chapter II.

Two types of data proved most useful in testing our hypotheses. The first kind was the percentage frequency of appearance of motivator and hygiene factors appearing in high and low event sequences.

This enabled us to determine whether a group tended toward a "motivator orientation" or a "hygiene orientation" in a particular setting.

The second type of data used was the average number of motivator and hygiene factors in high and low event sequences for both church and job settings given by each individual subject. This material enabled us to apply the "t-test for paired readings" in order to discover any significant differences between settings or among "highs" and "lows" for our subjects.

In the first section of this chapter we will consider the motivational orientation of the experimental group in the work setting. Two kinds of comparisons will be used to demonstrate the results. First, there will be an "intergroup Comparison." The data derived from the present study will be placed beside that taken from other existing studies of the work setting. These studies referred to are ones which have used procedures identical to those of the present project. A descriptive, rather than a statistical analysis will be applied to this comparison. This is necessary because, even though the present study used the same methods as the other studies referred to, it was heterogeneous to them in many ways, including the following. The other studies were separately concerned with particular factories, firms, or occupational groups while our study was not of a particular work setting or occupational group. In fact, each person represented a different work setting and a variety of occupations were noted in the sample. The interviewing for the other studies was done by industrial psychologists at the place of work, while the St. Matthew's interviews were administered by the subjects' assistant pastor and were conducted in their homes. The

other studies include no representatives of the male working class, while the experimental group includes representatives from this section of the population. Finally, all the other studies were conducted in the United States, this study was conducted in Scotland. Therefore, because the studies are not comparable, a descriptive analysis will be used.

Another explanation should also be given at this point. The researcher had hoped that some statistical references could have been used to assist in this descriptive analysis. However, with the exception of the range of percentages and the mean of the percentages, this was impossible, because of the lack of information available from the published papers.

The second kind of comparison which will be used in Section I will be an "Intragroup Comparison." The two statistical methods mentioned above will be applied in order to look at certain variables.

Section II of this chapter will deal with the motivational orientation in the church life of the experimental sample. Under this heading there will be comparisons of the church and job settings for the various groups in order to determine the main motivational differences with respect to these particular situations. This will be followed by a testing of the age and sex variables. In each part of Section II a statistical analysis will be applied using the two statistical procedures mentioned previously.

Section I

The First Hypothesis

The first hypothesis with which we began stated that regular church attenders are more dependency oriented in their work life than

are people who are chosen without reference to church attachment.

The Intergroup Analysis

We will begin with the last part of the hypothesis first: the motivational orientation in the work setting of people chosen without reference to church attachment. In chapter seven of Herzberg's Work and the Nature of Man, the results of several studies are presented which confirm his basic "Motivation-Hygiene" theory. From the list of studies to which he refers there are six which conform exactly to the method used in the St. Matthew's project. These six studies are taken from different work situations or occupational groups. While bearing in mind the limitations mentioned in the introduction to this chapter, these six studies may serve as a reference point against which the present experiment will be compared. This will enable us to describe the results of our study with regard to the question: "Are regular church attenders more dependent in their work life than a group of people chosen without reference to their church attachments?"

First, the populations and results from the previous studies which we will call our "control group"¹ will be surveyed, after which the relevant experimental data will be presented for comparison.

The Control Group

The Original Herzberg Study

The original Herzberg study was done in Pittsburgh, Pennsylvania, and consisted of interviews with 203 subjects (engineers and account-

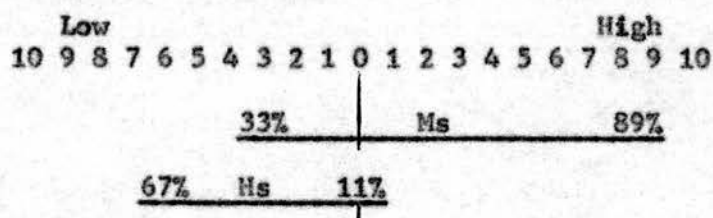
¹The writer acknowledges that the term "control group" is being used loosely here since the aforementioned studies do not really form a control group in the strictest sense. Yet, bearing this in mind, the phrase will break the monotony of "the group of six previous studies" which would become tiresome.

The Saleh Study

Again, there was a slight modification of the original Herzberg method. In this experiment each respondent was limited to one high and one low sequence. Saleh studied pre-retirees from managerial positions in a variety of Cleveland industries. These were 85 managerial employees between the ages of 60 and 65 drawn from twelve Cleveland companies with a compulsory retirement at age 65. The companies included a bank, eight manufacturing concerns and three utilities. The scores for this study are given below.

FIGURE 9

THE CONTROL GROUP: PRE-RETIREEES (SALEM STUDY)

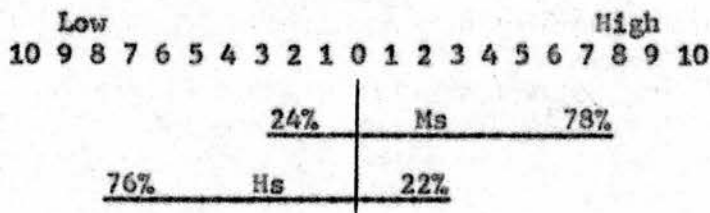


The Gendel Study

Howard Gendel studied low level jobs. In his population (all females) were 119 housekeeping workers at two Veterans Administration hospitals in Cleveland, Ohio. The statistics are as follows:

FIGURE 10

THE CONTROL GROUP: HOUSEKEEPING WORKERS (GENDEL STUDY)



The populations and results of the six studies which form our control group are summarized in Table 3. Because of the scarcity of

TABLE 3

POPULATIONS AND SCORES IN 5 TESTS OF THE MOTIVATION-HYGIENE THEORY

Investigator	Population	Size of Pop.	Organization	Scores	
Herzberg, F. et al	Engineers and Accountants	203	Nine companies representing a cross section of industry in Pittsburgh. Included: steels, consumer products, machinery, shipbuilding, engineering and a utility	Ms.	lows - highs
				Hs.	78%
				Ms.	62%
				Hs.	22%
				Ms.	33%
				Hs.	79%
				Ms.	67%
				Hs.	21%
Walt, D.	Professional women doing analytical work in economics, languages, math. and engineering	50	U. S. Government research installation	Ms.	34%
				Hs.	69%
				Ms.	66%
				Hs.	31%
Clegg, D.	County Agriculture Administrators	58	Nebraska Cooperative research installation	Ms.	38%
				Hs.	96%
				Ms.	62%
				Hs.	04%
Saleh, S.	Pre-retirees from Management	85	Twelve companies in Cleveland, including utilities, bank and manufacturing	Ms.	33%
				Hs.	89%
				Ms.	67%
				Hs.	11%
Gendel, H.	Housekeeping workers	119	Two V. A. Hospitals	Ms.	24%
				Hs.	78%
				Ms.	76%
				Hs.	22%

NOTE:

Ms represents "motivator factors" and Hs represents "hygiene factors."

The Profile for Control Group Females

Once again the Mean (M) and the Range (R) of the percentages for the control group females are shown below.

FIGURE 13

THE CONTROL GROUP: FEMALES

Low											High										
10	9	8	7	6	5	4	3	2	1	0	1	2	3	4	5	6	7	8	9	10	
<u>29%</u>											Ms (M)	<u>73.5%</u>									
<u>34%-24%</u>											Ms (R)	<u>69%-78%</u>									
<u>71% Hs (M)</u>											<u>26.5%</u>										
<u>76%-66% Hs (R)</u>											<u>22%-31%</u>										

Summary of the Control Group

The populations of the six studies quoted above and summarized in Table 3 show that three of the studies were of skilled male professional groups (engineers, accountants, and county administrators); one study was of male pre-retirees from managerial positions from a variety of firms; one study was of professional women; and one study was of female low skilled workers. In terms of jobs, there is a range from professional to low skilled workers. However, working class males are not represented in this selection. We will now proceed to compare the results of the St. Matthew's experiment with those of this control group.

Comparisons Between the Control and Experimental Groups

Before presenting the data from the experimental group for comparison with that of the control group an explanation is necessary. In the Herzberg method it will be remembered that each subject was allowed to give as many sequences from his high and low work-life as

he cared to give. Herzberg does not mention any procedure by which each person's data was dealt with so as to give each individual's material equal weight when the calculations were done for the whole group. Thus, it could conceivably happen that a few verbose subjects might weight a study in a particular direction simply because of the number of sequences which they offered. When considering our own study we felt that this problem might be even more acute because of the small number of subjects in our sample. For this reason each person's high sequences were gathered together and the number of factors coded for those sequences were averaged. Thus all of his high sequences were treated as one. The same procedure was applied to the low sequences. This gave each person's data equal weight in the calculations for the distributions. In all of the figures which will be given from our St. Matthew's study this method was used.¹

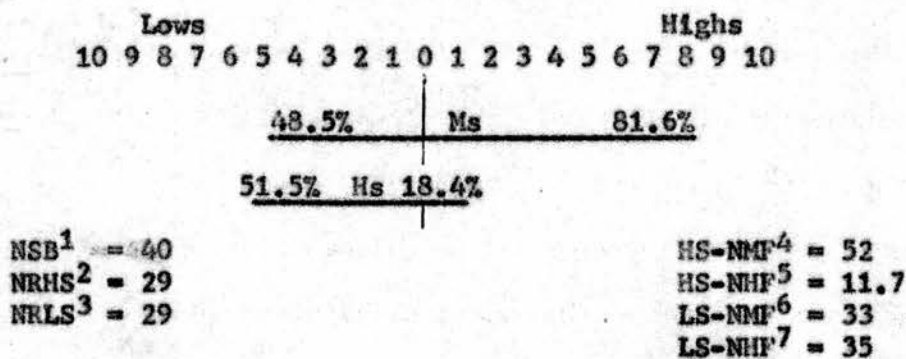
1. The Work Experiences of the Experimental Group (Total) Compared to Those of the Control Group (Total)

In the total experimental group of forty subjects, twenty-nine persons reported high sequences and twenty-nine reported low sequences. The results are reported in Figure 14.

¹It is interesting to note that when these "modified" figures were compared to the figures of the experimental group arrived at by the usual Herzberg method the difference was hardly perceptible in this method of presentation, but in tests of significance the calculation did make a difference. While the small size of our sample is emphasized, we recorded the following results. For unaveraged results -- $t = 2.685$ beyond the 0.05 level of significance, compared to $t = 2.24$. It did not quite reach the 0.05 level. We consider the "modified" approach more accurate for our purposes.

FIGURE 14

THE EXPERIMENTAL GROUP: TOTAL
WORK EXPERIENCES



When this material is compared to that of the Total Control Group (Figure 1) we note the following points. First, the figures for high work experiences for our Experimental Group are almost identical to the Mean of the Control Group. Our subjects found satisfying work sequences stemming mainly from motivator factors. (We had, of course, expected that they would have shown a preference for hygiene factors in high experiences). Second, we observe that in the low sequences the absence of motivator factors was a greater source of low job experiences for the Experimental Group than for the Control Group. The

¹This abbreviation will henceforth stand for "Number of Subjects."

²This will henceforth indicate "Number of persons reporting High Sequences."

³This notation will henceforth represent "Number of persons reporting Low Sequences."

⁴This will henceforth stand for "High Sequences, Number of Motivator Factors."

⁵This will represent "High Sequences, Number of Hygiene Factors."

⁶This will indicate "Low Sequences, Number of Motivator Factors."

⁷This will stand for "Low Sequences, Number of Hygiene Factors."

figures for the Experimental Group are above the Mean for the Control Group by +15.2%, and outside the Range by +10.5%. Whether this difference is significant, we cannot determine because of data limitations. We can only report our observations.

This comparison between the experimental and control groups with reference to work experiences does not support our hypothesis. We had expected that regular church attenders would have been hygiene motivated in their work life and in this way reflect their more "dependent" orientation in comparison to a population chosen without reference to church attachment. However, this was not the case. Both groups were almost identical in their sources for satisfying work experiences. In the low work experiences the experimental group seems to find the absence of motivator factors a slightly greater source of dissatisfaction than does the control group. Conversely, the control group seems to find the lack of adequate hygiene supplies a slightly greater source of unhappiness than does the experimental group.

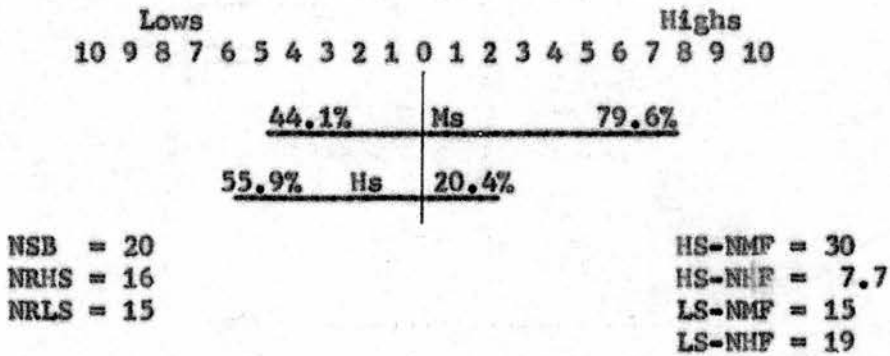
Since our hypothesis did not hold for the total experimental group, we turn with interest to examine males and females within that total group. In a comparison between these subgroups and their counterparts in the control groups, is a more dependent motivation evident in work life?

2. The Work Experiences of the Male Experimental Group Compared to Those of the Male Control Group.

The data for the Male Experimental Group is given below in Figure 15.

FIGURE 15

THE EXPERIMENTAL GROUP: MALES
WORK EXPERIENCES



When Figure 15 is compared to Figure 12 on page 118 (which shows the data for the male control group) the following points become apparent. First, for high work experiences the experimental group is within the range of scores which we observed for the male control group. High work experiences revolved, in the main, around motivator factors for the males. Second, with reference to the low experiences, our experimental males showed scores indicating that the absence of motivator factors in their work life was a greater source of dissatisfaction for them than we saw for the control group. Low motivators (for our subjects) were beyond the Range of the male control group by +11.1%. Or, to view the issue from another angle, the control group males found the lack of, or poor quality of hygiene factors in their work life a greater source of dissatisfaction than did our male subjects, who were under the Range of hygiene scores by -6.1%.

We could conclude this descriptive comparison of the male experimental group with the male control group by stating that there is a close similarity between the two groups in the high work experiences (contrary to what we would have expected, given our hypothesis). However, for the low experiences, the motivator factors tend to be

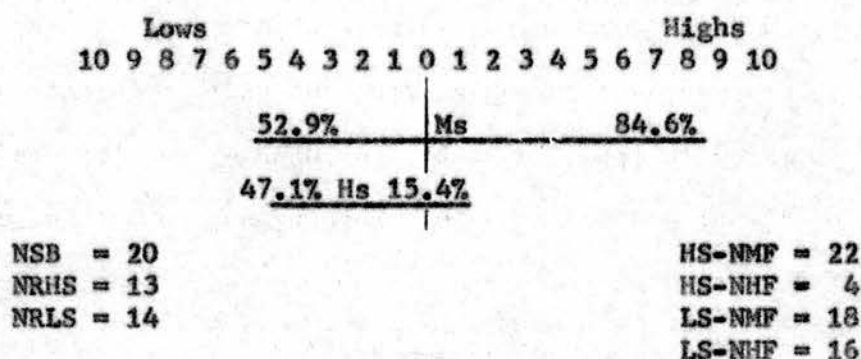
slightly stronger and the hygiene factors slightly less strong as dissatisfiers for the experimental group males as compared to the control group males.

3. The Work Experiences of the Female Experimental Group Compared to Those of the Female Control Group

The material for the female experimental group is reproduced in Figure 16 below.

FIGURE 16

THE EXPERIMENTAL GROUP: FEMALES WORK EXPERIENCES



When these figures are compared to those in Figure 13, on page 119, we observe that Motivator factors are a slightly stronger source of satisfaction in the work setting for our subjects than for the control group females. Motivator factors are beyond the Range given in the control group by +6.6%. By the same token, motivator factors are also seen to be greater sources of dissatisfaction in the work experiences of our subjects than for the female control group. This time the motivator factors are +18.9% outside the Range of the control group.

This comparison of the two female groups shows, once again, that our hypothesis that the regular church attenders (females) would be more "hygiene" motivated in the work setting than a group of females

chosen without reference to church attendance does not hold. In fact, for the female subjects we note that motivator factors tend to be a more important ingredient of satisfaction and the absence of motivator factors a more important source of dissatisfaction than are those same factors for the female control group.

A Summary Statement Regarding the Findings Related to Hypothesis 1 from the Intergroup Analysis

We had hypothesized that regular church attenders would be more dependent in their work life than a more representative population chosen without reference to church attachments. In fact, our data showed that the hypothesis did not hold for our subjects. They primarily found satisfaction from motivator factors (rather than from hygiene factors as we had projected). They also showed that the absence of motivator factors in the job situation was a greater source of dissatisfaction for them than it was for the control group. These observations were made, not only when the total groups were compared but also when male and female subjects were compared to their counterparts in the control group. Hypothesis 1 was not substantiated by an intergroup comparison in our study.

Next we will conduct an intragroup analysis of our results in order to determine whether or not there are significant differences between various groups within our sample.

The Intragroup Analysis

As we continue this study of the results which pertain to the first hypothesis, we turn to intragroup comparisons. Here we were interested to test age and sex variables in order to determine any significant differences in motivational orientation in the work setting

among members of the experimental group.

Testing the Sex Variable

1. The Work Experiences of Experimental Group Males Compared to Those of the Female Experimental Group

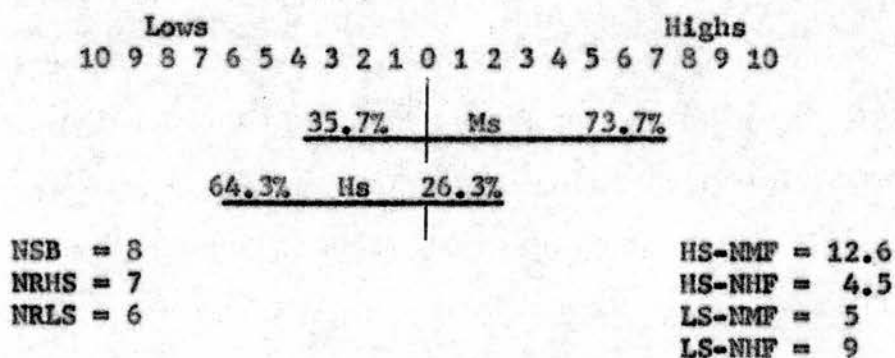
When Figure 15 is compared to Figure 16 we observe the close similarity between the male and female subjects with regard to their high work experiences. In the low sequences, however, there appears to be an interesting difference. With regard to the dissatisfying experiences we observe that the women of our sample tended to speak more often of the lack of adequate motivator supplies as the source of their low feelings than did the men.¹

2. The Work Experiences of Experimental Group Males Aged 20-49 Compared to Those of the Female Experimental Group of the Same Ages

The factor spreads for these two groups are reproduced below.

FIGURE 17

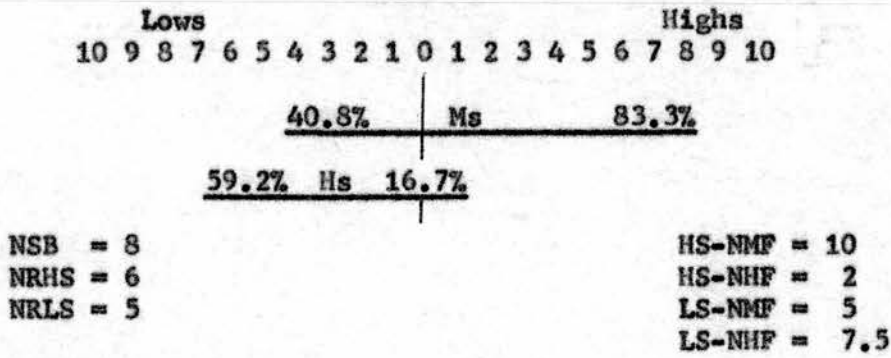
THE EXPERIMENTAL GROUP: MALES AGED 20-49 WORK EXPERIENCES



¹In every case we found the "2nd level of analysis" to yield almost exactly the same percentages on the spread charts as did the "1st level of analysis." For this reason we are not including those figures in our analysis of the results.

FIGURE 18

**THE EXPERIMENTAL GROUP: FEMALES AGED 20-49
WORK EXPERIENCES**



In these two figures we see the similarity between the two younger groups in our sample. The differences are slight. The females appear to speak more often of motivators as a source of job satisfaction than do the males. The males, on the other hand, seem to register the lack of adequate motivator supplies as a greater source of dissatisfaction than do the females. However, the essential point is that the two groups are similar and that in both cases there is a 'motivator orientation' in operation.

3. The Work Experiences of Experimental Group Males Aged 50+ Compared to Those of Experimental Group Females of the Same Age

The following charts show the findings for each of these groups.

FIGURE 19

THE EXPERIMENTAL GROUP: MALES AGED 50+
WORK EXPERIENCES

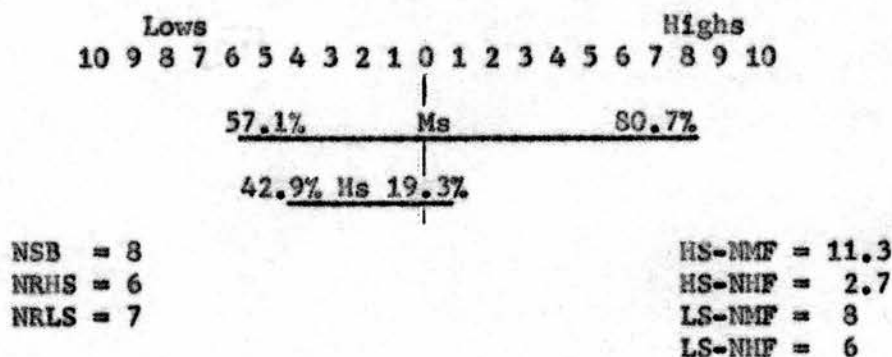
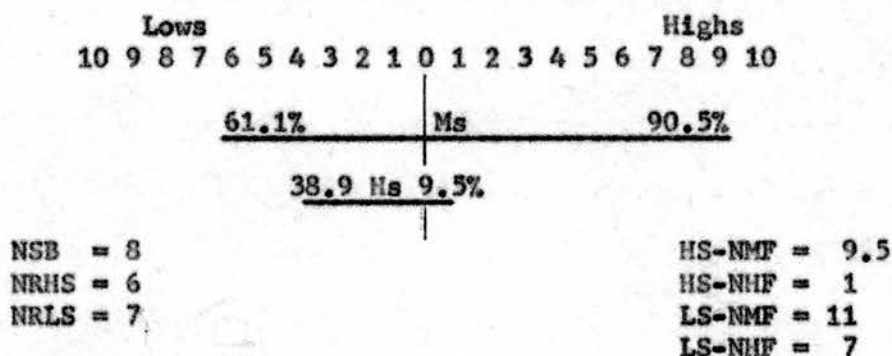


FIGURE 20

THE EXPERIMENTAL GROUP: FEMALES AGED 50+
WORK EXPERIENCES



The first impression which is made in examining these figures is that both groups are motivator oriented in their work life. The females aged 50+ show more of a tendency for satisfying job experiences to derive from motivator factors than do the older males (+9.8%). Secondly, it is interesting that both groups find the lack of adequate motivator factors to be a greater source of dissatisfaction in their work lives than a lack of hygiene factors. This is a finding which is contrary to the usual Motivator-Hygiene spread. It will be remembered that in Figure 16 the total female experimental group registered this same pattern. However, when we examined the younger females we

did not detect it. The data in Figure 20 indicates that the older females weighted the total female group in this direction. The finding here, therefore, is that subjects 50+ (males and females) are very similar. Both groups are motivator oriented in their work lives and both groups show that the absence of motivator factors is also the greatest source of dissatisfaction in their work lives.

This finding about the strong showing of motivator factors in low job experiences for the older subjects caused us to look again at our subjects and wonder why this emerged. Upon examination we saw that the great difference between our population and those from the groups of six studies which we used as our control group, was that we had a strong representation from the subjects of retirement age and over (See Chapter 3, Figure 7, p. 116). The only other study which neared this with a composition of older subjects was that done by Saleh of pre-retirees (see page 104).

On the basis of this discovery we went back to the dossiers of our subjects and found that there were 16 subjects of retirement age in our sample of 40 regular church attenders. In Figure 8, page 104, we noted that these 16 consisted of 8 males and 8 females. Upon checking our records we discovered further that all 16 subjects were in fact retired. We took the remaining non-retired subjects of our sample and, using a randomizing method, constructed groups of 8 males and 8 females. This made it possible for us to examine more closely the phenomenon which we had stumbled upon. We will now begin to present our findings on this matter of retired / non-retired subjects.

4. The Work Experiences of Experimental Group Males (Non-Retired)
Compared to Those of Experimental Group Females (Non-Retired)

The data for each group is presented below.

FIGURE 21

THE EXPERIMENTAL GROUP MALES: (NON-RETIRED)
WORK EXPERIENCES

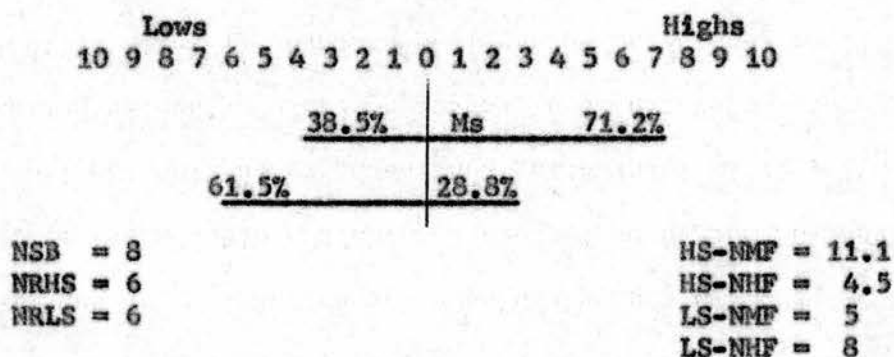
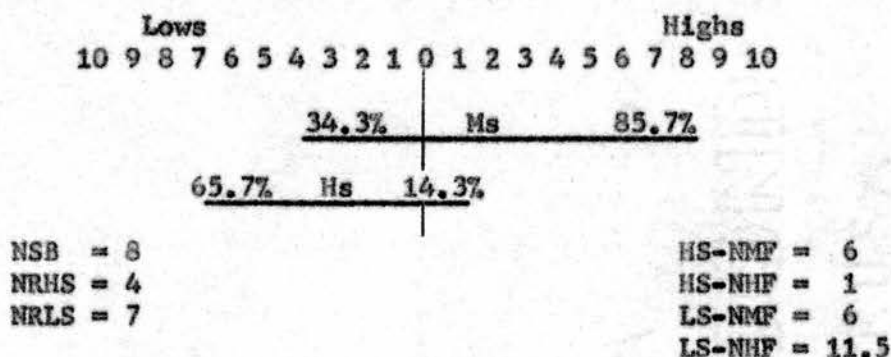


FIGURE 22

THE EXPERIMENTAL GROUP: FEMALES (NON-RETIRED)
WORK EXPERIENCES



An examination of the two preceding Figures shows that both male and female subjects who were non-retired had the same motivational orientation in the work setting. Their high experiences were related to motivator factors and their low experiences were derived mainly from hygiene factors. The differences between the two groups are seen primarily in their high sequences where we find the females tended to be more motivator oriented than the males since they scored higher

(14.5%) on the growth factors than did the males.

5. The Work Experiences of Experimental Group Males (Retired) Compared to Those of Experimental Group Females (Retired)

In figures 23 and 24 below the data for these two groups is presented.

FIGURE 23

THE EXPERIMENTAL GROUP MALES: RETIRED WORK EXPERIENCES

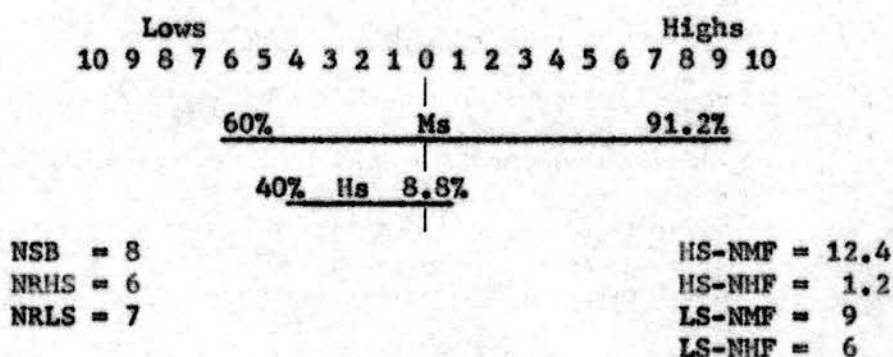
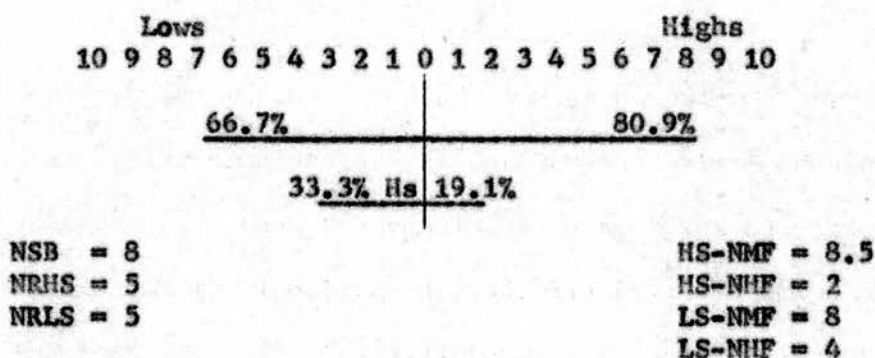


FIGURE 24

THE EXPERIMENTAL GROUP FEMALES: RETIRED WORK EXPERIENCES



Here we observe the same general pattern for both the retired males and females. Motivators are the main source of job satisfaction and the lack of adequate motivators are the main source of job dissatisfaction in the events which were reported to us. In the high events

the males scored higher on motivator factors (+10.3%) than did the females, but once again the actual numbers are very small and this is simply offered as an observation. The main finding here is that the retired subjects, when looking back over their work experiences, tend to speak of events which relate to motivator factors, whether those events are high or low.

A Summary Statement Regarding the Findings on the Sex Variable as they Relate to Hypothesis 1

In this intragroup examination of the sex variable we found two important things. First, motivational orientation in work-life is not dependent upon sex. Both male and female subjects were motivator oriented in their job settings. This finding does not confirm our first hypothesis, for we had anticipated that regular church attenders would be more hygiene motivated in their work life. Second, we discovered that the subjects aged 50+ and the retired subjects, whether male or female, tend to show their main sources of job dissatisfaction to be inadequate or insufficient motivator factors.

Our discovery about the low sequences of the older subjects points us forward to our next task. We will now examine the age variable in order to see whether or not motivational direction in the work setting among our subjects was dependent upon age.

Testing the Age Variable

1. The Work Experiences of All Subjects in the Experimental Group Aged 20-49 Compared to Those Aged 50+

The spread charts for these two groups are given in the following figures.

FIGURE 25

THE EXPERIMENTAL GROUP: SUBJECTS AGED 20-49
WORK EXPERIENCES

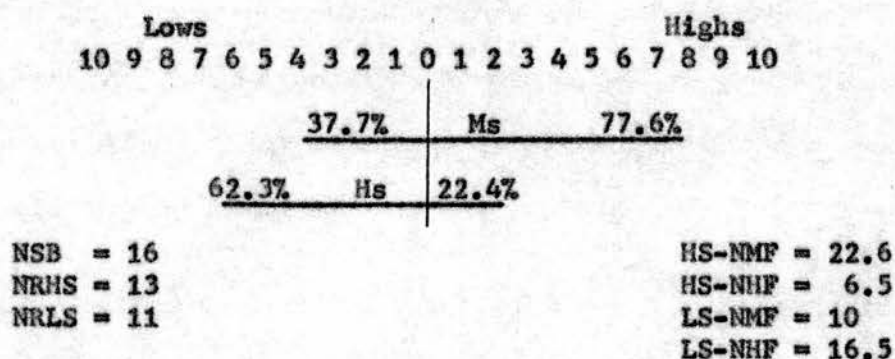
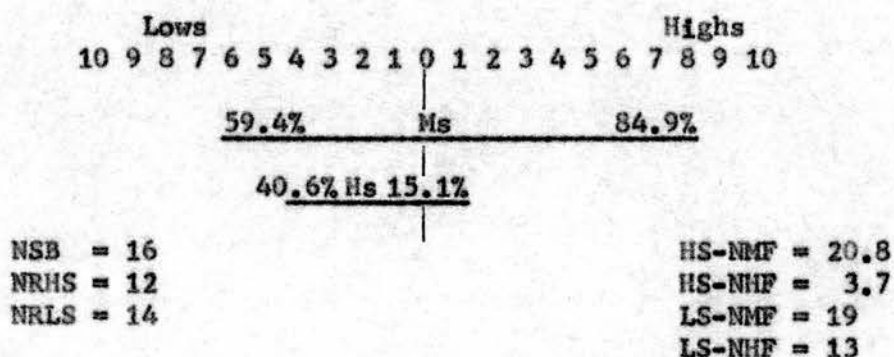


FIGURE 26

THE EXPERIMENTAL GROUP: SUBJECTS AGED 50+
WORK EXPERIENCES



When the spread charts for the groups are compared we note the similarity in the high sequences. There, both the younger and the older subjects speak most often about motivator factors as the source of their job satisfaction. However, in the low sequences, the older subjects tend to reflect about incidents where the lack of motivator supplies was the greatest source of job dissatisfaction, while the younger ones register poor hygiene supplies as their main source of low job feelings.

2. The Work Experiences of All Male Subjects Aged 20-49 Compared to Those Aged 50+

The figures for the Experimental Group Males Aged 20-49 (Work Sequences) are found in Figure 17, page 126 of this chapter. The data for the Experimental Group Males Aged 50+ (Work Experiences) are found in Figure 19, page 128 of this chapter. Here we note the same trend as we observed for the total group of subjects aged 20-49 compared to those aged 50+. Both groups are motivator oriented. They speak mainly of motivator factors in their high job sequences. However, in the low job stories, the older males speak most often of the insufficiency or inadequacy of motivator factors as their main source of unhappiness, while the younger group point to hygiene factors. As far as the percentages are concerned (for the low sequences), they are about the same as those for the total groups mentioned above.

3. The Work Experiences of All Female Subjects Aged 20-49 Compared to Those Aged 50+

Once again, we refer to data which has already been given. For the younger female subjects, see Figure 18, page 127 of this chapter. For the older female subjects, see Figure 20, page 128. Here again we see tendencies identical to those which have been reported for the males in the preceding paragraph. The reader is referred to that commentary which applies here as well.

4. The Work Experiences of All Non-Retired Subjects Compared to Those of All Retired Subjects

In Figures 27 and 28 the material for these groups is given. The first thing that we observe is that both the retired and the non-retired subjects are motivator oriented in their work life.

oriented in their work lives, finding the preponderance of their satisfying event sequences revolving around motivator factors. However, for the low sequences they seemed to differ. The retired males tended to report low experiences which had mainly to do with poor motivator factors. The non-retired males told stories about dissatisfying work experiences which related mainly poor hygiene factors.

6. The Work Experiences of All Non-Retired Females Compared to Those Females Who Are Retired

We have presented the findings for these two groups in Figures 22 and 24 on pages 130 and 131. In referring back to them we note once again the same trend as was discussed in the preceding paragraph relating to the men. The reader is referred to that paragraph for a commentary on the findings.

A Summary Statement Regarding the Findings on the Age Variable as They Relate to Hypothesis 1

As we have continued our intragroup examination we have studied the age variable. First, we have observed that our subjects are motivator oriented in their work life. This motivation is not dependent upon age. Our hypothesis, which stated that our subjects would be "hygiene" motivated, has not been upheld for either younger or older, retired or non-retired subjects. Second, we have seen that in the low experiences which were reported to us different tendencies are observed between the younger and older subjects, between the non-retired and the retired subjects. The older people whom we sampled spoke most often of low experiences which had to do with inadequate or insufficient motivator supplies, while the younger people showed the usual M-H pattern of speaking of events which related to poor hygiene factors.

A Summary of Findings Related to Hypothesis 1

In this first section of our results we have presented material related to hypothesis 1. In that hypothesis it was stated that regular church attenders are more dependency motivated in their work life than is a population chosen without reference to church attachments.

First, we conducted an intergroup analysis. When the data from the sample was placed next to that of our control group we observed that the sample compared favorably. Our subjects were seen to be motivator oriented in the work context. They found the primary source of their job satisfaction in motivator factors. When we examined their "low" job experiences we noted an interesting phenomenon. Our subjects reported more incidents in which the key elements were poor motivator supplies than did the control group. However, this finding was probably due to the number of retired subjects in our sample. This seemed to give a different character to our population compared to that of the other groups which were included in the control group.

Second, we conducted an intragroup analysis. We began by looking at the sex variable. Is work motivation dependent upon sex in our sample? The answer to this we found to be, "no." Both males and females were motivator oriented in their work life. Again, our first hypothesis was not sustained. We then examined the age variable. Is motivation in the work context dependent upon age in our sample? Once again the answer was negative. Both the younger and older subjects, the retired and the non-retired, showed a basic "motivator orientation" in their work life. Again, our first hypothesis was not upheld. But out of our study of the age variable we turned up an interesting piece of evidence. The older subjects (aged 50+), or the retired subjects found their main source of job unhappiness stemming

from poor motivator factors. This contrasted to the pattern which is usually seen in the M-H studies, and to that which was observed in the younger or non-retired subjects.

We conclude this review of data related to Hypothesis 1 by stating again that our findings did not support our first hypothesis. We will now turn to Section II and an examination of our material in the light of the second hypothesis.

Section II

The Second Hypothesis

The second hypothesis states that regular church attenders primarily seek the satisfaction of dependency needs in their church lives.

We have established that our sample showed a motivator trend in its work life. We are now turning to the church lives of our subjects. Could it be that, although they show the usual M-H tendency at work, that in their church lives they find satisfaction from a different source, namely from hygiene factors? A positive answer to this question would support our second hypothesis. In the first part of this section we will study the setting variable and compare the work and church settings of our subjects. This will enable us to determine whether or not the motivational direction is different in the church than in the job setting. After we have examined the data from this perspective, we will look at the sex variable. Is the motivational orientation in the church setting dependent upon the sex of our subjects? Finally, we will scrutinize the age variable. Is motivational direction in the church setting dependent upon the age of our subjects? By such an examination of these three variables and by answering the questions which relate to them, we will be able to produce evidence which will either support or fail to confirm our second hypothesis: that regular church attenders are primarily dependency motivated in their church lives.

Testing the Setting Variable

This unit will be arranged as follows: first, there will be an examination of the setting variable in the combined (male and female) experimental group; second, we will study this variable as it operates

among experimental group males; finally, we will observe its influence among members of the female experimental group.

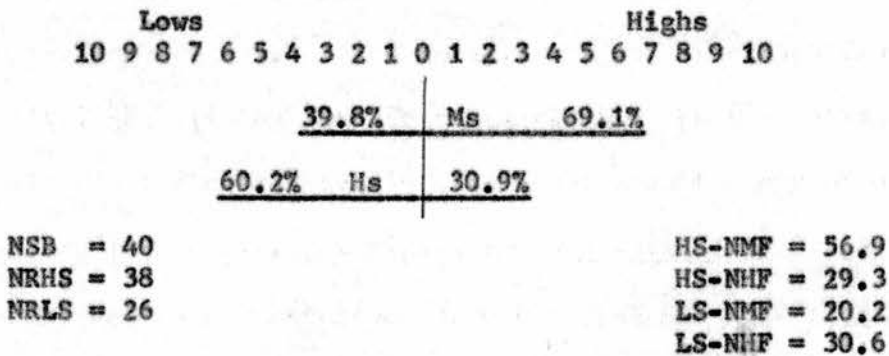
An Examination of the Setting Variable in the Combined Experimental Group

1. The Church Experiences Compared to the Work Experiences of the Experimental Group

The data for the work experiences of the experimental group will be found in Figure 14, on page 121. The church experience data is given below.

FIGURE 29

THE EXPERIMENTAL GROUP: TOTAL CHURCH EXPERIENCES



A comparison of the two relevant Figures demonstrates the similarity of motivational orientation for the total experimental group in the work and church settings. This is, of course, contrary to what we had hypothesized. We had anticipated that the main source of satisfying experiences in the church setting would be hygiene factors. Instead, as with the group's work experiences, it was motivators. However, we also observe that hygiene factors tend to be a stronger source of satisfaction in the church than in the work setting for our subjects. But this does not change the main observation that, for the total ex-

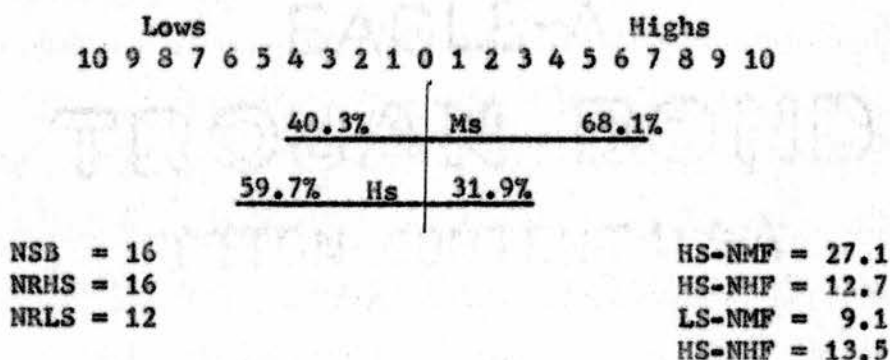
perimental group, motivational direction is not dependent upon setting.

2. The Church Experiences Compared to the Work Experiences of Subjects Aged 20-49

For the information on the work experiences of the subjects aged 20-49, the reader is referred to Figure 25, page 133. The data for the church experiences of this group is given below.

FIGURE 30

THE EXPERIMENTAL GROUP: SUBJECTS AGED 20-49 CHURCH EXPERIENCES



Again we are struck by the similarity of the two charts. Motivational orientation for subjects aged 20-49 is not dependent upon setting. The group finds the predominance of its satisfying experiences in both contexts coming from motivator factors, even though hygienes appear to be stronger in the high church than in the high job sequences for this group. Once again, our second hypothesis finds no support in these figures.

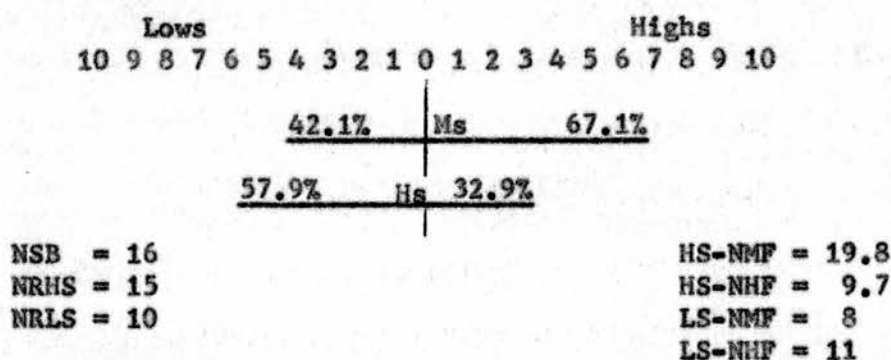
3. The Church Experiences Compared to the Work Experiences of Subjects Aged 50+

In Figure 26 on page 133 the reader will find the data for the work sequences of subjects aged 50+. The church sequence information

is given below.

FIGURE 31

THE EXPERIMENTAL GROUP: SUBJECTS AGED 50+
CHURCH EXPERIENCES



Here we observe, first of all, that in both settings the subjects aged 50+ show the motivator tendency. The second hypothesis is not supported. For church as well as job experiences, highs are mainly made up of motivator factors, while once again we observe that hygienes seem to be more important satisfiers in the church than in the work setting. However, when we turn to the lows we note an interesting difference. When the older subjects talk about dissatisfying experiences in their work lives they are more likely to tell of times when there was a lack of adequate motivator factors than when they speak about their low church experiences. This is an interesting point which will be discussed in the next chapter, however it does not affect the main finding here: namely, that the second hypothesis was not supported in this examination of the setting variable for subjects aged 50+.

4. The Church Experiences Compared to the Work Experiences of All Non-Retired Subjects

In Figure 27 on page 135, the reader will find the spread chart for the work experiences of all non-retired subjects. The data for the

The figures show that although the retired subjects are motivator oriented in both settings, they show a tendency to be slightly less so in the church than in the work setting. However, the primary point remains that the second hypothesis is not confirmed. In the low experiences we observe the same pattern as for males 50+ in paragraph 3 of this unit. Once again, the trend was for the older males, when recalling low experiences from their work life, speak about times when the main dissatisfier was the insufficiency of or poor quality of motivator factors. However, when they spoke of low church experiences, the retired subjects found the lack of adequate hygiene supplies their main dissatisfier.

6. A Summary of the Findings from an Examination of the Setting Variable in the Combined Experimental Group As They Relate to Hypothesis Two

In this examination of the combined experimental group we have asked whether the motivational orientation of our subjects is dependent upon the setting. In each case the answer has been negative. We have observed that our subjects were motivator oriented in both their work as well as their church lives, even though there was a tendency for hygienes to be more important as satisfiers in the church than in the work settings. An interesting finding which emerged, but which does not affect the second hypothesis, is that subjects aged 50+ or retired subjects, tend to find motivators to be their primary dissatisfiers in their work experiences while hygienes function in that way for them in the church settings.

We will now turn our focus to the male subjects in order to see if, for them, motivational direction is dependent on the setting.

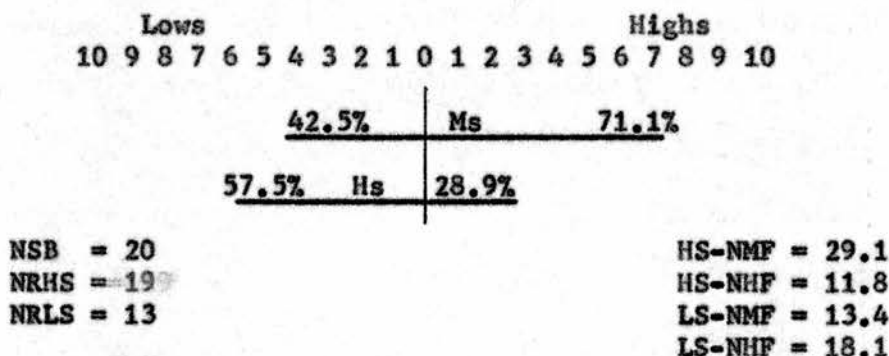
An Examination of the Setting Variable in the Male Experimental Group

1. The Church Experiences Compared to the Work Experiences of the Male Experimental Group

The information about the work experiences of the male experimental group is found in Figure 15 on page 123. The church experience data is reported below, in Figure 34. Both spread charges are remarkably similar. This leads us to conclude that for the total sample of males, motivational orientation was not dependent on the setting.

FIGURE 34

THE EXPERIMENTAL GROUP: MALES CHURCH EXPERIENCES

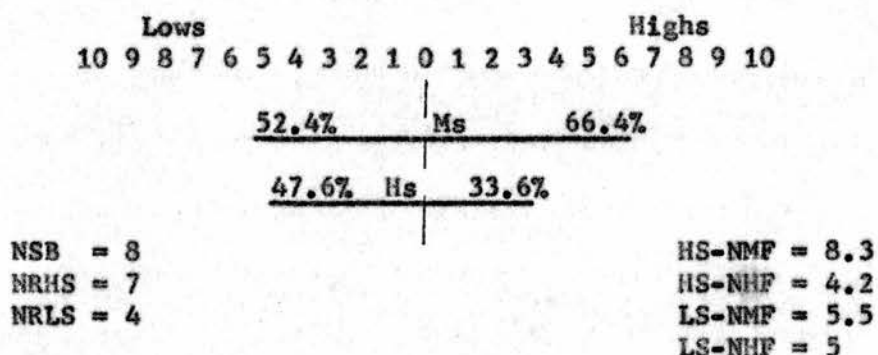


2. The Church Experiences Compared to the Work Experiences of Male Subjects Aged 20-49

The reader will find the data for the work experiences of males aged 20-49 in Figure 17, page 126. The information from the church setting is given below. Once again, the similarity between the charts is striking. They indicate that motivational orientation for males aged 20-49 is not dependent upon the setting. The younger males are motivator oriented in both church and work settings. The second hypothesis is not confirmed.

FIGURE 38

THE EXPERIMENTAL GROUP: RETIRED MALES
CHURCH EXPERIENCES



retired males speak more about inadequate motivators as the key source of their dissatisfaction, than about insufficient hygienes. In summary, for retired males motivational direction is not dependent upon setting.

6. A Summary Statement Regarding the Findings on the Setting Variable for Males as they Relate to Hypothesis Two

In this unit we have examined the setting variable for our male subjects. In every case we have observed that our males were motivator oriented in both church and work settings, even though they are less motivator oriented in the church than in the work setting. We have concluded that motivational orientation is not dependent upon the setting for this group. Therefore there is no material here to substantiate our second hypothesis; namely, that regular church attenders primarily seek the fulfilment of dependency (hygiene) needs in their church lives. We also observed that male subjects aged 50+ find their main dissatisfiers to be motivators in the work setting, and hygienes in the church setting; while the retired males find their main dissatisfiers in both church and work settings to be motivators. These observations about the importance of motivators in "lows" are interesting

2. The Church Experiences Compared to the Work Experiences of Female Subjects Aged 20-49

Information regarding the work experience of female subjects of this group is found in Figure 18, page 127. The church data is seen in Figure 40 below. Here we observe that although the females are motivator oriented in both settings, this is less true for the church than for the job situation. The tendency which we have observed throughout the study of the church sequences of our subjects: namely, that hygiene factors are stronger in the high church than in the high job setting, is more pronounced for younger females than for any other group within our sample.

The considerable differences which we observe between the strength of hygienes in high job experiences compared to high church sequences turned out to be statistically significant. The raw data for this group is given in Table 4 on page 151. Using this material, the "t-test for paired readings" yielded a score of $t = 2.24$ with 7 degrees of freedom, which is just outside the 0.05 level of significance. However, once again our second hypothesis failed to be supported even though this group tended to be less motivator oriented in the church setting than in the work setting.

FIGURE 40

THE EXPERIMENTAL GROUP: FEMALES AGED 20-49 CHURCH EXPERIENCES

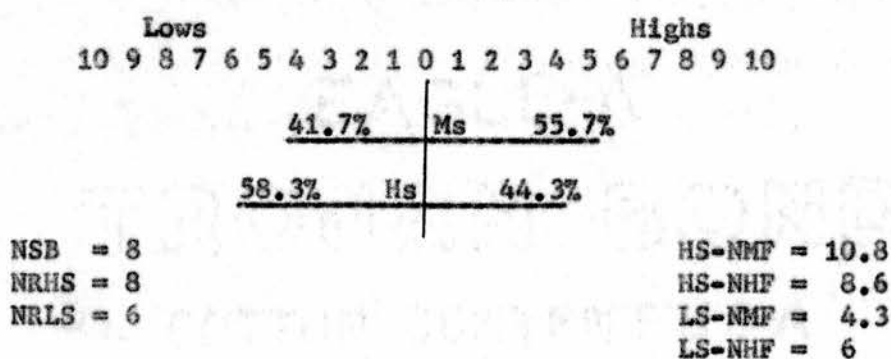
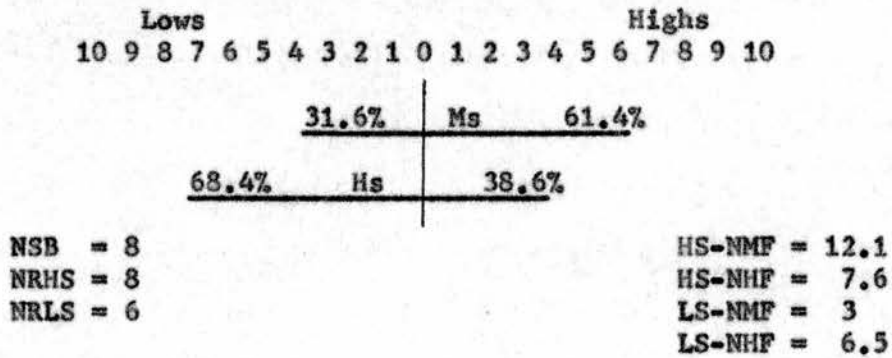


FIGURE 42

THE EXPERIMENTAL GROUP: NON-RETIRED FEMALES
CHURCH EXPERIENCES

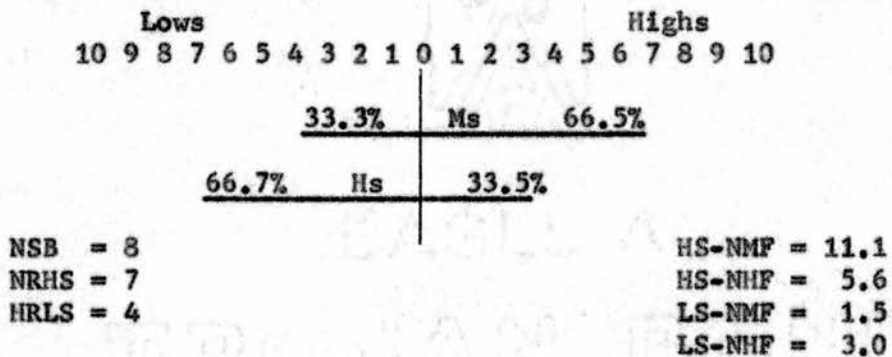


5. The Church Experiences Compared to the Work Experiences of Retired Female Subjects

The information on the work sequences for retired females is recorded on page 131, Figure 24. The church data is given below.

FIGURE 43

THE EXPERIMENTAL GROUP: RETIRED FEMALES
CHURCH EXPERIENCES



First, we observe that the group tends to be motivator oriented in both settings, although motivators are stronger in the high work than in the high church sequences. Second, we see that the retired females find motivators to be their main dissatisfiers in the work setting, while hygienes are the primary dissatisfiers in the church setting.

6. A Summary Statement Regarding the Findings on the Setting Variable for Females as they Relate to Hypothesis Two

In this unit we have studied the setting variable for our female subjects. In each case we saw how the motivational direction of our subjects was not dependent upon the setting. Just as we found females to be motivator oriented in their work lives, so also were they found to be motivator oriented in their church lives. This discovery does not support our second hypothesis, for we had expected that our subjects would show a hygiene orientation in their church lives. Second, we observed the tendency for hygienes to be slightly more important satisfiers in the church than in the work setting. This observation was statistically significant in the case of females aged 20-49. Third, we noted that for the group as a whole, as well as for the over 50's and the retired females, hygienes were the main dissatisfiers in the church setting, while motivators were the primary source of dissatisfaction in the work setting. This proved to be an interesting trend and will receive further comment in the "project conclusions" of the next chapter.

Thus far our evidence has not supported the second hypothesis. We have seen that motivational direction is not dependent upon the setting for the combined (i.e., males and females) groupings, nor for males and females studied separately. Next we will examine more closely the sex variable. What are the differences in motivation in the church setting between males and females? Perhaps the second hypothesis will apply to one of the partial groupings of our subjects looked at in this analysis.

Testing the Sex Variable

1. The Church Experiences of All Males Compared to Those of All Females in our Sample

The church data for males is found in Figure 34, page 145; that of the females is found in Figure 39, page 149. These pieces of data show the same motivator trend for both groups, although hygienes appear to be slightly more important satisfiers for females than for males in the church setting.

2. The Church Experiences of Males Aged 20-49 Compared to Those of Females of the Same Age Group

The reader will find the relevant data in Figures 35 (page 146) and 40 (page 150). There we observe that, although motivators are slightly more strong in the high church experiences for the males than they are for the females, both broups are still motivator oriented in their church lives. In the low experiences the groups are also comparable in their motivational direction.

3. The Church Experiences of Males Aged 50+ Compared to Those of Females of the Same Age Group

The data for these two groups is found in Figure 36 on page 146, and Figure 41 on page 152. Again, we observe the same motivator pattern for each group.

4. The Church Experiences of Non-Retired Males Compared to Those of Females of the Same Group

The relevant information for this comparison is located in Figure 37, page 147, and Figure 42, page 153. There is a close similarity in both the highs and the lows for both groups.

5. The Church Experiences of Retired Males Compared to Those of Retired Females

For church experiences of these two groupings see Figure 38, page 148, and Figure 43, page 153. Here we observe that for the highs the two groups are almost identical, each finds satisfaction mainly through motivators in the church setting. In the low experiences we see a difference. The retired males find motivators to be slightly stronger dissatisfiers than hygienes, while the females show the usual M-H pattern of having hygienes their main source of dissatisfying feelings in this situation. This difference, although obvious on the charts, is of questionable importance because of the very small numbers being used.

6. A Summary Statement Regarding the Findings on the Sex Variable As They Relate to Hypothesis Two

In this unit we have shown that there is a very close similarity between the males and females of our sample. This is seen whether we look at the groups as a whole, or at the various age groupings which were made. Motivational orientation in the church setting is not dependent upon the sex of our subjects.

Thus far we have shown that our second hypothesis is not supported by an examination of the setting or the sex variables in our data. Finally, we will study the age variable. Perhaps here we will see a grouping within our data that lends support to Hypothesis II.

Testing the Age Variable

1. The Church Experiences of Subjects Aged 20-49 Compared to Those Aged 50+

The reader is referred to Figure 30, page 141, and Figure 31,

page 142, for the relevant data. From those figures we see the remarkable similarity between each group. We determine that for subjects aged 20-49 and those aged 50+, motivational direction in the church setting is not dependent upon age.

2. The Church Experiences of Males Aged 20-49 Compared to Those of Males Aged 50+

The spread charts for these two groupings is found in Figures 35 and 36 both found on page 146. Once again we notice the same patterns in each group, although also observing the slightly stronger appearance of hygienes in high church sequences for older males. However, again no support is found for our second hypothesis.

3. The Church Experiences of Females Aged 20-49 Compared to Those Aged 50+

For the relevant data for this comparison we turn to Figures 40 and 41. There we observe the close similarity between these groupings of females. Both groups are motivator oriented in their church lives. However, younger females tend to be less motivator oriented than the older females. Differences of degree are indeterminable because of the smallness of the sample.

4. The Church Experiences of All Retired Subjects Compared to Those of The Non-Retired Subjects

The information for this comparison is found in Figures 32 and 33. Here we note once again the close similarity between the two groups, especially in the high sequences. For the "lows," the motivators appear to be stronger dissatisfiers for the retired than the non-retired sample. However, the main conclusion stands that 'retired' of 'non-retired' does not seem to be a factor in the motivational

direction of our subjects in their church lives.

5. The Church Experiences of Non-Retired Males Compared to Those of Retired Males

For these figures the reader is referred to Figures 37 and 38 on pages 142 and 148. First of all, we note the close similarity between the groups in their high experiences. Highs are predominately made up of motivators. In the lows there is a difference, but which is of questionable importance because of the smallness of the numbers. There we observe that the retired males find motivators slightly stronger than hygienes as dissatisfiers in their church lives. However, the non-retired male subjects report more hygienes than motivators as their chief dissatisfiers.

6. The Church Experiences of Non-Retired Females Compared to Those of Retired Females

Both of the relevant Figures (42 and 43) are found on page 153. The reader will note that the groups are almost identical in their motivational pattern. Motivational direction in this comparison is not dependent upon age.

7. A Summary Statement on the Findings of the Age Variable with Reference to the Second Hypothesis

In this unit our study of the age variable in our sample has turned up no support for the second hypothesis. Motivational direction in the church setting does not seem to be dependent upon age. Each age grouping at which we looked shows a comparable motivational orientation in its church life.

A Summary of the Findings Relating to Hypothesis II

In this second part of our examination of the results of our project we have focused on the hypothesis that regular church attenders primarily seek the fulfilment of dependency needs in their church lives. Data which would support this hypothesis would have shown hygienes outweighing motivators in high church experiences. First, we studied the Setting Variable, comparing the work and church settings for our subjects and found that each grouping of our subjects was/motivator directed in each context, although in the church context there was a regular trend in all samples for the hygiene factors to feature more frequently in high sequences. In one small sample — the females aged 20-49 — where the difference appeared the greatest, it was shown to be statistically significant. Next we turned to the Sex Variable. Here we found that each comparison of males and females of our sample showed the same tendency toward a motivational orientation in their church lives. Finally, we looked at the Age Variable. We concluded from this angle that motivational orientation in the church setting was not dependent upon age. Therefore, from every perspective at which we looked at our data we found no support for the second hypothesis of our study.

In this chapter we have presented our results in two sections, under the two hypotheses with which we began. In the next chapter we will discuss "The Project Conclusions." We will attempt to put our findings into perspective and to discuss them in the light of M-H theory.

CHAPTER V

THE PROJECT CONCLUSIONS

The findings of our project have been delineated in the preceding chapter. There are many areas within those findings which deserve greater consideration and research. These cannot be dealt with here. Our purpose in this chapter is simply to highlight the main conclusions which have emerged from our exploratory study. These will be stated within the framework of the M-H theory with which we began.

We must repeat, as we have throughout this study, that the answers at which we arrived have been determined by the conceptual framework and method with which we started. We have no doubt that a different theoretical approach and method could produce different results. Besides these theoretical and methodological restrictions, other limitations have also been pointed out in the previous pages.

1. The population of the study is a finite one. We are not studying regular church attenders in general, but a specific population of regular attenders. This means, of course, that one must use caution in drawing general conclusions from what might be an atypical situation. A study conducted with identical tools as ours but in a different cultural cross-section might well produce different results. Statements made out of our experiment are only applicable to this particular congregation.

2. Our sample size, although representative of this finite population, is nevertheless a small one. This means that the various cross-analyses in which both age and sex variables were studied at the same time are based on such a small number of subjects that any generalization from them to our population is less reliable. For this reason these "secondary analyses" of our data which were reported in Chapter IV will be given very little weight in our conclusions.

3. We have produced no adequate test of reliability. This problem of method has been discussed earlier. It has been a weakness of the S.O.E. technique generally that an adequate reliability test of the factor analysis has yet to be devised. Although our inter-rater score compares favorably with the Herzberg inter-rater score, this kind of descriptive comparison hardly meets the need for an adequate test. It remains an open question as to how much contamination has resulted from a coder bias.

4. Our definition of "regular church attenders" is a crude one. We have defined the regular attender as a person who has attended at least one half of the quarterly communions over the past two years. We have described how this definition came to be decided upon by our independent observers. However, "regular church attender" might have had a different meaning to each of the 426 persons so designated in our population. If each one had been asked whether or not he felt that he was a regular attender one wonders how many of these people would have answered affirmatively.

5. The data may have been contaminated by "role confusion." The researcher in this project was also the assistant minister of the subjects. It remains an open question as to the degree that this affected our results.

6. The lack of an adequate control group has been a handicap. This factor has limited the weight which can be placed upon one of the findings of our study, namely, how the job motivation of regular church attenders compares with a group of persons representing a more general population chosen without reference to church attachments.

Before proceeding to our conclusions we must also make it clear what this study has not intended to be. The writer wishes to underscore this since he has noted that some criticisms leveled at previous studies using Herzberg's technique in the job setting have been based on a faulty understanding of what was being studied. These same kind of misunderstandings could arise from our work.

First of all, our study has not been designed to give data about the level of "overall" satisfaction which persons have for their job or church situations. It is only designed to yield data about the sources of satisfactions and the sources of dissatisfaction that persons have experienced in their job and church lives.

Secondly, our study is not limited to our subject's present church experience. Our subjects are regular church attenders at St. Matthew's but they have often reached far back into their past for event sequences which they have reported. They have spoken of childhood memories, experiences occurring in other churches, even experiences which they had in other countries. Our interest has been to locate the sources where our subjects have found satisfaction, and the sources where they have found dissatisfaction throughout their lives as members of Christian congregations.

With these limitations and clarifications in mind, we now turn to examine the main inferences which could be drawn from our study.

Inferences from our Study

Now to our conclusions themselves. Perhaps the simplest way in which our inferences from the findings presented in Chapter IV can be organized is to focus on three separate categories. First we will examine the conclusions drawn from the work experiences of our subjects. Second, we will list those relating to the church experiences. Finally, we will denote the inferences drawn from a comparison of the church and work experiences of our subjects.

The Work Experiences of Regular Church Attenders

1. The source of satisfaction in terms of motivation and hygiene factors of the population of regular church attenders is similar to that of a more general population. That is to say, regular church attenders tend to be basically motivator-oriented (or growth motivated) in their work lives, not hygiene (or dependency) motivated as we had hypothesized. This finding was found to be true whether our focus was upon males or females, persons aged 20-49 or those aged 50+, whether upon retired or non-retired subjects.
2. Subjects aged 50+ or retired subjects, when reflecting upon their work lives found insufficient or inadequate motivator factors to be their strongest source of dissatisfaction. The pattern which we observed on the spread charts for these subjects is unlike the usual M-H finding where hygienes mainly affect lows. In view of the heavy weighting of the 50+ group with retired subjects, this difference presumably reflects factors which are peculiar to this group of subjects. To our knowledge, the work experiences of retired people have not been studied using the M-H method. Using the M-H theory we could put for-

ward three possible reasons for this second finding. (A) Hygienes could be masquerading as motivators in these sequences. For example, when a retired subject spoke about the lack of recognition which he received in a work situation, he might have really been talking about a lack of group support (a hygiene, rather than a motivator factor). Unfortunately, the Sequence of Events technique with its corresponding content analysis method does not provide the refinements to sort out this kind of problem. (B) Perhaps there was a kind of "selective memory" at work. This suggestion is based on Herzberg's observation that hygienes are of short duration of feelings, while motivators produce longer duration of feelings. If this theory is correct, it would indicate that, looking back over one's career from the standpoint of retirement, one would tend to recall both highs and lows from his work life which related to motivators rather than those experiences which had hygienes as their main ingredient. (C) A final explanation about the strength of motivators in the low work sequences given by our older subjects flows out of "B" above. Does this finding point to that element in the existential situation of the retired person where, looking back over his working life, he regrets the lack of growth opportunities, etc., which he had, while at the same time remembering with satisfaction those motivator experiences of his past? We simply put these conjectures forward as possible interpretations of our finding. It would be useful if the question of retired subjects' attitudes to their work experiences could be examined more thoroughly.

The Church Experiences of Regular Church Attenders

1. Regular church attenders are primarily motivated to seek satisfaction from growth or motivator factors in the church setting. This is

the first conclusion which could be drawn from our data with reference to the church experiences of our sample. This finding held true when we examined our major variables of age and sex.

2. Retired males may tend to find the lack of adequate motivators to be their main dissatisfier in the church setting, while retired females find poor hygienics to be their main source of unhappiness there. This "finding" is put forward very tentatively since our sample was so small and we have no way of knowing the significance of our data on this point. It is worthy of further study.

3. Retired males may find their main source of dissatisfaction in their church lives revolving around inadequate or insufficient motivator factors, while non-retired males speak more often about low experiences which revolve around hygienics. This finding is, of course, closely related to the previous one. Once again, the data is very slim here and there was no way of determining the significance of this observation. It also is worthy of further study.

The Comparison Between the Church and Work Experiences of Regular Church Attenders

1. Regular church attenders tend to show the same motivational pattern in their work life as in their church lives. They find satisfaction in both settings stemming primarily from the fulfilment of growth or motivator needs, although there is a general trend for hygiene factors to be stronger satisfiers in the church than in the job setting. In the case of females aged 20-49 this trend was shown to be significant.
2. Retired males find their main source of dissatisfaction in both church and job to be inadequate or insufficient motivators.

3. Males Aged 50+, Females Aged 50+ and Retired Females found their main sources of dissatisfaction at work to be motivators, while the main sources of unhappiness in church life for these groups were hygiene factors.

The fact that retired subjects showed different patterns in their low experiences, depending upon the setting, may be hinged upon the element of activity. If they are still active in a situation (eg. the church setting) they tend to show the expected M-H pattern. However, if they are no longer active in a setting (eg. work), then other factors come into play (see the explanation in paragraph 2 under "The Work Experiences of Regular Church Attenders"). This, of course, does not throw any light upon the findings that retired males show the unexpected pattern in both church and job situations. The writer wishes to emphasize that this question arises out of a very small sample. It would be important for this issue to be given more research and thought.

Summary

The First Hypothesis

The reader will recall that the first main hypothesis with which we began our project was that regular church attenders are more dependency motivated in their work life than a population chosen without reference to church attachments. Under this primary hypothesis we subsumed two others: first, we expected that females would be more dependency motivated in their work life than males in our sample. Second, we anticipated that older individuals would be more dependency motivated in their work life than the younger subjects.

When we analyzed our data we actually found the following results:

1. Our subjects were not more dependency motivated in their work life than a population chosen without reference to church attachments.
2. Our subjects were basically motivator-oriented or growth motivated in their work life.
3. Females were not more dependency motivated in their work life than the males of our sample. Their scores were comparable with the males. Both groups were motivator-oriented in their work life.
4. Older individuals were not more dependency motivated than younger subjects. Both groups were growth oriented in their work life.
5. The older individuals found the lack of motivators to be a stronger source of dissatisfaction than the lack of hygienes in their job life.

The Second Hypothesis

Our second main hypothesis with which we began was that regular church attenders primarily seek the fulfilment of dependency needs in their church lives. Subsumed under this second main hypothesis were three other related hypotheses. First, we expected that our subjects would show a stronger dependency motivation in their church lives than in their work lives. Second, we anticipated that women would be more dependency oriented in their church lives than males. Third, we expected that older subjects would be more dependency motivated in their church lives than our younger subjects.

The analysis of the data which was pertinent to this second set of issues produced the following results:

1. Our subjects did not primarily find satisfaction from the fulfilment of dependency needs in their church lives, though this source of

satisfaction tended to be more important in that setting than in their work lives.

2. For females aged 20-49 hygienes were significantly more important as satisfiers in their church than in their work lives.

3. Older subjects found the lack of hygienes to be the main source of dissatisfaction in their church lives, but the lack of motivators is their main source of dissatisfaction in their work lives. However, retired males spoke most often of the lack of motivators as their principle source of dissatisfaction in both settings.

4. Women were not more dependency motivated in their church lives than men. However, as was recorded above, the tendency for hygienes to be stronger in the church than work settings was most marked, among all of our subjects, for the younger females.

5. Older subjects were not more dependency motivated than younger subjects in their church lives. In fact, retired males found the lack of motivators to be the main source of dissatisfying church experiences, while non-retired males found the lack of hygienes to be their chief source of unhappiness in that setting.

Therefore we conclude that our first set of hypotheses were not substantiated by our study and that, from the second set of hypotheses, the expectation that our subjects would show a stronger dependency motivation in their church than in their work lives tended to be substantiated by the finding that hygienes were stronger satisfiers in the church than in the work setting for our subjects, and were statistically more important for younger females. It is hoped that these findings will be put to the test in other church settings,

with larger numbers of subjects by other researchers.

A Concluding Note:
The Congregation and Mental Health

Throughout this study we have seen the two-fold importance of the church in the concern for mental health. First, it offers a source of hygiene or dependency supplies. The reader will recall that these supplies are represented by such factors as "interpersonal relationships," "Policy and administration" which can organize functions fairly and efficiently; summon support in times of personal crisis and which can provide a system for the practical expression of certain values which are important to persons; and "supervision" which represents the competency of leadership within the church. These environmental or dependency factors are important in giving the person a sense of belongingness, stability and security. They enable him to avoid unhappiness. The second aspect of the church's contribution to mental health is that congregational life offers a source of motivator or growth supplies. It can provide "good life experiences" which center around tasks and task achievement. These experiences provide a sense of personal growth, of becoming more than one was before in his understandings and/or his capabilities. Therefore, in terms of the total life of the person two sets of needs are operative and there are resources for both within the life of the church.

More specifically, our study has shown that regular church attenders are primarily "motivator seekers" in their church (as well as in their job) life. They are motivated to seek satisfaction primarily through the fulfilment of their growth needs. This relates to the "mental health dimension" of the person, in M-H terminology. The main ingredient needed for growth is the substance of a task.

We will now proceed to a theological reflection on the results of our experiment. The implications of our study for the ongoing life of the church will be considered in the final chapter.

CHAPTER VI

THE THEOLOGICAL REFLECTION

In the Introduction we presented some current theories about the laity which, we said, our experience had caused us to question. In our subsequent study certain findings emerged which seem to support those theological constructs. The purpose of this chapter is to reflect theologically on our project and to indicate what appear to be the main links between our work and the ideas about the laity which were mentioned earlier.

We also indicated in the Introduction that our method of doing Practical Theology will be juxtapositional. We will place our psychological study alongside a model of Christian anthropology and, we hope, creatively interact with some of the principle issues which were raised. The anthropological model which we have chosen is from Ronald Gregor Smith in his book, The New Man. His elucidation there appears particularly germane for our concern because he was dealing with man's "coming of age", a way of conceptualizing Christian maturity, and a concept of the "new being" which seems suggestive when placed alongside our findings.

Our reflection will be organized according to the two principles of the model for relating theology and psychology which were developed in the Introduction (The T-P Model). The writer wishes to state at the outset that while the method of coordinating the functions between the two disciplines is helpful as an organizing tool and useful in delineating what appear to us to be important considerations in such a venture, they are not magical solutions to the very difficult problems involved. The thoughts which are presented in this chapter are offered as tentative suggestions only. Because of the approach we have taken and the methods which we are using, our efforts will be fragmentary and inconclusive. However, we hope that they will be suggestive in dealing with some of the questions which emerge.

Some Questions Raised by our Study

After our experimnt had been completed and before we engaged in the theological work, some time was spent considering the main questions to which we would address ourselves. Such a proceds is an individualized one. The kinds of issues with which we chose to deal might not be identical to those another would have chosen when faced with the same material. Of course, one of the first choices which we had to make was whether to reflect theologically on the model of mental health which we used, or whether to deal exclusively with the findings which emerged. We felt that each task would need to be attempted.

Having stated our basic decision about our tasks, these seem to be some of the important questions! What can we make of the

Motivator/Hygiene splits which we observed in the experiences of our subjects? Can any unitary understanding of the life-events of our data do justice to the two-dimensional motivational pattern which was so evident? Can psychological "growth-motivation" be equated with Christian Maturity? Do the importance of motivator factors and the orientation towards non-dependence or towards positive growth tell us something about the dynamics of the spirit? What about the individualistic ring to "growth" and "non-dependence"? How does this phenomenon relate to the sense of Christian Community? Does a "motivational orientation" conjure the picture of autonomous man assuming a life-stance of closed self-sufficiency?

These are the main questions with which we will deal in the following pages. We will deal with them according to the twin principles of our T-P model which was discussed above.

Section I

Psychological Information and Theological Clarification: The Splits in Human Experiencing and the Essential Wholeness in Man

The first T-P principle dealt with the "informing function" of psychology and the "regulating function" of theology. M-H theory may be able to inform us of certain splits in human experiencing, while theology might regulate and be a corrective to this by reminding us of the essential wholeness of man from which he is estranged and to which he may be restored. Let us see how this might work out in more detail in our study.

The Informing Function of M-H Theory: The Splits in Human Experiencing

Since this function has been utilized in the previous pages we will simply draw attention to a few of its main components here. M-H theory has shown that satisfying experiences tended to be comprised of motivator factors while dissatisfying experiences had mainly to do with insufficient or inadequate hygiene factors. Based upon this insight, it offers a theory of the two-fold nature of human need: the need to approach growth and the need to avoid pain. It observes that growth requires the substance of a task, while the avoidance of pain requires adequate hygiene supplies. We saw in our study that this kind of split in experiencing held as true for our regular church attenders as it did in previous studies of people chosen without reference to church attachment.

The Regulating Function of Theology: The Essential Wholeness in Man

Alongside the insight which M-H theory gives about the splits in human experiencing, we could place Smith's understanding of the essential wholeness of life from which man is estranged in existence, but to which he may enter into through faith.

In The New Man, Smith also discusses two ways in which man seems to approach life. He uses terms like "autonomy" and "heteronomy", or "dependency" and "maturity". He presents his understanding in an historical analysis. We will sketch the essence of his presentation and then analyze the possible correspondence between his ideas and some aspects of the M-H theory.

Ronald Gregor Smith spoke of how, before the Renaissance, man was in slavery to an unhealthy dependence upon a religious interpretation of life which had bound him. Then, at the "Great Revolution" the old shackles began to be put aside and man entered a new, liberated life. He began to see himself as responsible for his own history. Man began to view that history, not as a kind of waiting room before entry into eternity, but as important in itself. He began to understand his potential as the shaper of his destiny. And yet this new liberation which could have become a discovery of the life of faith, seemed to be short-circuited and man settled for a kind of naive immanetism. He became bound by his closed system of self-sufficiency.

Although this presentation of Smith's historical analysis is very condensed, there are two elements in it which might correspond to our study: the split in human experience (dependency and maturity), and the possibility for the recovery of a kind of wholeness (the life of faith). How can we relate these ideas from an interpretive historical panorama, to our study? We are, of course, dealing with quite different things. However, we would suggest that some connection might be observed between them.

The historical manifestation of dependency was seen in a slavery to a system of ideas which we called a "religious interpretation of life." This represented a childish or immature dependence upon an external authority (the church and the Thomist system) for an understanding of and an approach to life. The important thing was not man's history in itself, and for its own sake, but this

imposed interpretation on it. When we place this understanding of dependency beside M-H theory we wonder if there might be a point of comparison with "unhealthy hygiene seeking" of which Herzberg spoke. The reader will recall that this hygiene-seeking motivation had to do with seeking positive satisfaction through contextual factors, i.e., factors relating to the situation in which one was placed. In the case of unhealthy hygiene-seeking the person does not evidence a sense of self-direction and personal responsibility, but instead appears to put his focus upon his surroundings. This results in a kind of "other-directedness" as contrasted to "self-directedness". Perhaps this dependency motivation in personal life bears some resemblance to that abandonment of autonomy which was blown up large on the screen of history.

Smith also dealt with man's "coming of age" during the "Great Revolution" (Renaissance). He characterized this new approach to life as "autonomy" -- the sense of personal responsibility for one's own history. We would suggest that there might be a kind of correspondence between this "maturity" and Herzberg's observations about "motivator seekers". In the "growth" approach to life the focus is not on the context upon which one is dependent, but upon the content, or upon the sense of self-directedness in his dealing with the tasks with which he is faced. Perhaps this "growth motivation" reflects on the personal, psychological surface something similar to what the "coming of age" of man pictured on the broad, historical plane.

If these observed links are possible, then perhaps it is here that the implications of Smith's anthropology may be suggestive as a corrective to what might be a sometimes too-simple psychological interpretation. The M-H theory, as we discussed in an earlier chapter, may tend to oversimplify matters. There are many experiences which do not fall so neatly into the categories of "motivator" and "hygiene".

There are two ways that this could be illustrated and understood. First, it was evident that in certain event sequences of our data there was an underlying hygiene aspect in what appeared to be a very motivator-oriented story. We saw it, for example, when people spoke of situations in which they were doing some service for another -- and were surprised to find that they were receiving from the other far more than they felt they were giving (dependency factors). In this kind of situation there seemed to be a joining together of elements in such a way that the split in existence appeared to be overcome through a particular kind of relationship to the matter at hand. The attitude of "responsible service" taken towards the task seemed to give expression to a kind of wholeness which we did not feel could be fitted easily into M-H categories. Perhaps here what Smith described as the possibility of the "new being" offers a corrective or a caution to the exclusive use of M-H frames of reference. It reminds us that there may be a third kind of approach, or a third category, if we could call it that. There is the possibility of the dialectic of faith -- of approaching one's history in the understanding of being in responsibility within the community, life in the structure of grace, as he puts it. This seems to point towards the possibility for the recovery of an essential wholeness from which man has become estranged.

We might summarize this interpretation of the dialectic of dependence and non-dependence in the life of faith with an illustration taken from an article by Bultmann.

The loving look into an eye which is loved and loving is fundamentally different from the objectivizing look with which an ophthalmologist examines the eye of a patient.

But when the doctor who has to treat the diseased eye is also the one who loves, the two ways of seeing stand in a dialectical relationship; he has to examine the eye of the other in an / objectivizing way precisely in his love. The objectivizing way of seeing enters into the service of the one who loves.¹

The second way that the limitations of M-H theory might be illustrated ~~and~~ in which an essential wholeness seems to become apparent arises out of the previous one. We might express it in terms of the two aspects in the dialectic of faith. Smith refers to them as "freedom" and "obedience", or we might call them "dependence" and "non-dependence". This dialectic relates, not so much to a particular position which one assumes toward these two aspects, but rather it presents an insight into the very dialectic in a person's being.²

In one sense, one understands himself as free or non-dependent in the sense of the possibilities for the expression of his spirit. Yet, at the same time he knows himself to be bound by certain facts out of which these possibilities flow. These facts upon which he is dependent are the things, people and situations which test and develop his freedom.

Everything that man undertakes he does so in virtue of the things and people coming towards him from outside himself. He did not make the, he did not think of them, he did not ask for them; they are there, in their own right of existence. Man is made by his free acceptance in unlimited openness of what comes to him out of suffounding darkness.³

¹ Rulolph Bultmann, "The Idea of God and Modern Man" in World Come of Age, edited by Ronald Gregor Smith, (Philadelphia: Fortress Press, 1967), pp. 267-268.

² Ronald Gregor Smith, The New Man (New York: Harper & Brothers, 1956), pp. 61-62.

³ Ibid., p. 60.

This seems to be an important statement to place beside the M-H theory. It may caution us to remember the dependence which is in non-dependence and it may help us to recall that one's relationship to his tasks also has to do with his acceptance of the givenness of his situation. All of this appears to be part of the "structure of grace" in which we may discover "new being" -- a wholeness of experience. This may lead to a more fruitful and satisfying view of some of our material than the more rigid (and limited?) M-H categories.

When we reflect back to the body of material about the laity which was contained in the Introduction, we feel that the preceding discussion tends to support some of the ideas there. The reader will recall that one of the sources stated that "from their baptism onwards all Christians are ... called to share in Christ's priestly work by offering themselves in love and obedience to God in the love and service of men."¹ The corporate character of this priesthood was underscored by other sources which echoed the biblical idea of "a kingdom of priests". We would suggest that there seems to be a linkage between the ideas of the life of faith and new being presented in the foregoing section and these doctrines about the priesthood of the laity. A correlation of these sources with our theological exercise is beyond the scope of this chapter, but the basic lines of contact seem to be evident.

In this first section we have utilized the principle of relating Theology and Psychology in which the informing function of

¹ World Council of Churches, Evanston Report, p. 161.

the other. There are other questions with which we must also deal and these will be treated under the second principle which follows.

Section II

Psychological Clarification and Theological Enrichment:

"Task Importance" and "This-Worldly Transcendence"

The second principle of our model for relating Theology and Psychology has to do with the co-ordination of the clarifying function of psychology with the enriching function of theology. M-H theory may offer us some understanding of the dynamics of spiritual growth, enabling us to see the importance of task-related factors. When we turn to our theological sources our understanding of these issues might be enriched through the ideas of "this-worldly transcendence" which is the heart of Ronald Gregor Smith's anthropological formulation. We will now turn to a development of these themes in an effort to deal with some other issues and questions which we felt emerged from our study.

The Clarifying Function of M-H Theory: "Task Importance"

M-H theory enabled us to study the components of positive satisfying experiences in the work and congregational lives of our subjects. When we did so we found that the factors which rose to the surface had mainly to do with tasks and task achievements. Factors such as the "job or task itself", "achievement", "recognition for achievement", and the "possibility for growth" inherent in the event were most frequently coded. This latter factor (the possibility for growth) was especially important for M-H theory,

because Herzberg found that when people were asked why certain events had the satisfying effect which they did, the answers which they gave correlated with the possibility for growth which they discovered in those events.

Perhaps these findings about the importance of the expression of inner possibilities through the task which confronts a person is an important clarification about the dynamics of spiritual growth. We will now turn to our theological material for any enriching understanding which it may bring through its language of myth and symbol.

The Enriching Function of Theological Doctrine: "This-Worldly Transcendence"

An appropriate category from Smith's anthropology for juxtaposing to this idea of task importance seems to be that of "this-worldly transcendence." The whole issue of transcendence seems, in fact, crucial for life. It has been set by the Christian affirmation of the Incarnation in space and time, in the midst of human life shared by both the Christian and non-Christian. However, this is not to say that what is demanded from a non-Christian is an affirmation about Christ, but rather a recognition about what is true in every-day life. Smith puts it this way,

I mean that in every human situation there is a relationship between the tool and the user of the tool, between the object under investigation and the investigator, between yourself and the other person with whom you have to do. Life is characterized by these relations. Above all in the relation between persons it becomes clear that the relation is only possible because there is a difference. It is the otherness of the other which rises up before you, in conflict or in understanding. This is the basic manifestation of transcendence in human life. This is what faces you in every

situation into which you enter without reserve or reduction. This otherness or transcendence is not an extra brought in from some remote sphere of understanding, but it is the / central element which makes the situation, that is, the relation, the humanity of life, possible at all. An absolute solitary is not a human being.¹

Of course psychological "growth motivation" is not to be simply equated with the Christian maturity which acknowledges transcendence in the midst of human life. But the important thing is that it might tend to point towards it, and it certainly doesn't exclude it. When man faces his task he always seems to face the choice of either naive immanetism (based on a closed system of self-sufficiency) and, on the other hand, a depth understanding of this-worldly transcendence.

When Smith wrote of the way in which we experience God he was careful to point out that we know him, not in himself or in any idea which we have about him, but we know him in his works and gifts. He pointed to the historicity of God, showing that God cannot be reached by turning away from the world in a religious flight into a beyond, but rather the transcendent is to be sought and can be found not above or beyond this world, but in the midst of this world.

This concept of transcendence means that God is met in and through (not other than or in addition to) other people in our emergent community with them.² In these flesh-and-blood happenings

¹ New Man, pp. 65-66.

² Ibid., p. 111.

of day to day life, through the persons and things with which we have to do we can experience his transcendence.

the otherness which we meet in God is that otherness which we are able to meet only because he has made himself present to us, has brought himself into relation with us, in all the variety of the historical situations in which each one of us is set. We know God as transcendent because we meet him as the one who fills our present. We believe him because he has made himself known to us in history, in humanity, in Israel, and especially in the life situations of one man in the Incarnation.¹

With reference to this point, Smith endorses Bonhoeffer's statement in his Letters and Papers from Prison:

Our relation to God is not a "religious" relationship to the highest, most powerful, and best Being imaginable -- that is not authentic transcendence -- but our relationship to God is a new life in "existence for others", through participation in the being of Jesus. The transcendental is not infinite and unattainable asks, but the neighbor who is within reach in any given situation.²

This "existence for others" points back to the previously discussed idea of personal responsibility within the community of faith. This communal nature of faith's response to the present task is an essential aspect and might be both a corrective to as well as an enrichment of M-H theory which tends to be such an individualistic interpretation of personal growth.

Of course this Presence of God in the midst of our world is not simply and directly observable and demonstrable. God, says Smith, is hidden except to the eyes of faith. This means that each event calls forth a response from us. We are invited or challenged to respond to this moment as one in which simultaneously we see its everyday meaning while at the same time recognizing and

¹ Ibid., p. 66.

² Dietrich Bonhoeffer, Letters and Papers from Prison, edit. Eberhard Bethge (New York: Macmillan Co., 1967), p. 210.

acknowledging, that here God is at work and we have to do with him. This insight of faith does not replace the ordinary meaning of the event with a divine meaning, but in this event -- within it and not destroying it -- we acknowledge the Presence of God.

In this dialectic of faith we are invited to realize that the eternal is in time, heaven is through earth, the spiritual is not more than the wholly human. It is an invitation to see that in day-to-day occurrences we have to do with God and the world. But these are not really two relations, but two sides of the same relationship. It is the power of this one new personal relationship that the person is made new.¹

Such an understanding of this-worldly transcendence offers a particular depth understanding of the event sequences which formed the data of our study. Not every one of our subjects, perhaps, saw his or her events in this way. However, taking the material as a whole, we suggest that it might be seen as history from the community of faith -- opportunities for encounter with the transcendent in the midst of life.

One could hardly discuss this interpretation of transcendence without also pointing out the eschatological aspect. Smith sees this eschatological hope, not as an abstract hope of some kind of supra-historical (i.e., non-historical) conclusion to the present situation of man in history, but as an insight into the whole of history.

I do not mean by this a kind of completely realized eschatology, brought directly into the sphere of history by the sheer fact of the Incarnation; but rather I mean an eschatology which, while it contains an historical Word in

¹ New Man, p. 45.

itself as its triumphant exemplar, has also other moments, figures, situations, in which that same Word recurs in exemplary and dynamic fashion....The right hand of God is here in the life of man in history, and this is where the / Word may be encountered.¹

The Word, says this interpretation, affects us now. It affects us, not as a piece of past history, but by the potentialities contained in the past, i.e., the future. In every now for a person, the past and future are combined in such a way that the Incarnate Christ is present in our history.² In this sense, the symbol of the "trumpet call" is not a terrifying thing, but a clear triumphant note rising out of history. The victory has already been achieved. Only the celebration awaits us. The second coming is contained in the first coming, and in all of history lying before us.

Confidence is available to the man who lives by faith so far as he lives in and through the forgiveness offered to him by God's dealing with all history, past, present, and future, and so far as he lives, in consequence, with an open mind, free for his responsibilities, open and free towards all that may come. This is the eschatology which releases us from bondage to a mythology, and proleptically brings before us, in our present commitments, all the glory and certainly of the end ... In the freedom of the response history moves freely toward its unimagined goal.³

All of this may enrich our understanding of the importance of tasks for growth. It seems to speak about the coming of Christ in every now, in every "event sequence". But it also points toward

¹ Ibid., pp. 47-48.

² Ibid., pp. 91-92.

³ Ibid., p. 93.

the solidarity of our experience in that our free response in personal responsibility-in-community opens up unimagined possibilities, not simply for our personal lives, but for history.

We will conclude this section by pointing back to the Introduction of this thesis. There we noted that many of our sources, representing some current thinking about the doctrine of the laity, seemed to emphasize the overriding concept of "service" as being at the heart of an understanding of the doctrine. In this section of our theological reflection we have noted the importance of personal responsibility-in-community as the possibility for meeting and participating with Christ in the world. There appears to be a possible connection between this position and the importance of "service" in the theories about laity. Our purpose here is simply to point towards a possible correlation rather than to develop it fully.

Summary and Conclusions

In this chapter we have attempted a theological reflection on our research project. We utilized the two principles for coordinating the functions of theology and psychology. These principles enabled us to organize our work and to deal with some of the issues which we felt had been raised.

However, we must point out the difficulties in such an exercise. When we lift insights out of M-H theory and juxtapose them with theological theory, are they diminished in the process, or

misappropriated? In our theological reflection, have we replaced one way of viewing the data with another? In our dealing with the issues we have tried to keep these problems in mind. The extent to which we have succeeded is an open question. We have tried to do our work in such a way that the psychological meanings are preserved, but at the same time allowing for a creative interaction between our psychology and our theology, not to replace interpretations, but cautioning, regulating, reminding, and we hope enriching through the presentation of certain theological formulations. At the conclusion of both sections of this chapter we have indicated the way that our work has seemed to support the substance of some of the theories about the laity which were presented in the Introduction, though it has not been our purpose to attempt a correlation between our work and those sources.

Finally, we must repeat what was said at the beginning of this chapter. Ours has been an attempt to relate ideas from two disciplines. The problems are vast. The work which we have done is offered in a tentative way. Because of the approach we have taken and the methods which we have chosen, our efforts are fragmentary and inconclusive. We do hope, however, that our attempt has been suggestive in the way we have dealt with certain issues.

THE EPILOGUE

In this Epilogue we will draw together two final strands which seem to be left after the preceding work. In Chapter V, the reader will recall, we presented our "Project Conclusions". Out of those conclusions, and also arising from some of the issues in our previous chapter (The Theological Reflection) there appear to be some concrete implications for the ongoing life of the church. Part of the purpose of this Epilogue is to present these proposals. Secondly, we have also felt that certain of our findings seemed to indicate a need for further research. In the final part of the Epilogue these suggestions will be offered.

Concrete Proposals for the Ongoing Life of the Church

In this section we will present some suggestions of how our findings might be applied in the life of a Christian Congregation. We do not claim any great originality for what we put forward, but we are convinced of its importance, arising as it does out of hard data collected from one congregation. In some ways what we will suggest will reflect what many are presently saying about parish planning, although the way in which we have arrived at our proposals has been somewhat different. So we wish to make it clear

that the suggestions which we present below are not meant to be the total program of the church. They are simply emphases and approaches which should inform our planning and act as leavening concerns in all that we do. Finally, the author wishes to state that these proposals are personalized by nature. They arise, not only out of data collected, but they also reflect his own presuppositions and are colored by his life experiences.

The Concern for Mental Health

On the basis of the M-H model for mental health we would stress the two dimensions of need within persons in our congregations. There is the need to approach growth and the need to avoid pain. Growth requires the substance of a task. It is the "missional" or "service" aspect of congregational life. Avoidance of pain requires the fulfilment of dependency needs. This has to do with the fellowship and supportive aspects of church life. This two-fold view of mental health yields twin goals for congregational life. First, that members are to be enabled to become involved in the ministry of the church. Second, that each member is to be treated as a person.

With this overall view of our purpose we will now turn to the more specific suggestions which we offer for implementation. These suggestions will show a positive emphasis. They reflect the basic finding of our work about the importance of motivators as the main ingredient for satisfaction in church life. Our emphasis here will be on strengthening the motivator factors in the congregation. We will point to areas in which this can be done, indicating goals, but not constructing a detailed program.

The Parish Program

There are three areas within the parish program in which motivators could be strengthened. First, we can create more opportunities for personal and spiritual growth for persons. This involves the educational program of the church and has to do with increasing the possibilities for members to develop their knowledge as well as their understandings. Second, the range and variety of opportunities for involvement in ministry through the local church needs to be increased. In this way the variety of gifts represented among members in the church will be recognized and given opportunity for expression. Third, there must be continuing opportunities for persons to commit themselves to worthwhile challenges and meaningful goals. This means that the call to commitment to the Christ should be clarified, not generalized. This gives the person the ability to see what is being asked and therefore enables him to respond in a clearly defined way. As we strengthen these areas of church life we are increasing the opportunities for the development of lay ministry and are making it possible for persons to fulfil growth needs through the expansion of their minds and the achievement of meaningful tasks.

The Concept of Participation

We realize the need of phrasing this concept loosely. It is clear (and inevitable) that since our Christian denominations are large and complex and since many programs are passed down to the local church from the larger agencies or boards, that true participation in setting goals for the congregation at every level is limited. However, within certain limits there is probably much more latitude than we may make available in our churches. Much can be

done by opening up the processes by which we determine the ways that our local church will achieve the ends which have come to us from "denominational headquarters." This utilizes the abilities of individuals who are present within our church and who together will have their own creative ways of achieving those ends.

The Problem of Recruitment

Many times the problem of recruitment for ministries within the church seems to be solved by popularity, over-enlisting those who have shown a willingness (compulsion?) to say "yes," or by an unwritten rule of seniority. Our study points in another direction which is certainly not new or untried. It indicates that if we are to structure our program properly, we must also structure the selection process properly. We need to focus more on attempting to match an individual's gifts with the work he will be needed to do. This requires a close scrutiny of the kinds of abilities which are actually needed and an equally close study of the potentials of the persons available. We must also take the next step of equipping persons for their ministries. Often one receives a job and a booklet and is expected to "get on with it." The increasing of the members' skills and abilities through leadership development programs in the parish is of key importance. It is also important to support the person during his performance of his tasks. Several times we heard the complaint that one did not know what to do with a situation and since the job had been left to him (or her), there seemed to be no one (or no group) to which to turn for support. Such support system needs to be built into our parish ministries. Finally, there must come a word of caution. If we design a program to enlist volunteers, that program should be followed up. It is

very important that direct offers be taken seriously and that volunteers be assimilated into the church's ministering program.

The Role of the Pastor

It may be very easy, because he represents the ever-present and never-failing God, for the pastor to receive blame when a church member's morale is low. At the same time, because of the power of his role, his recognition for successful work often seems very important. But besides being a dispenser of recognition, there is another aspect of his work which is vital. He may be a key "behind the scenes" overseer of the total program of the church. He is often instrumental in structuring programs so as to enable the real involvement of a variety of laypersons. Perhaps the pastor should receive more help in the development of his own skills and insights with regard to the role of "overseer." This would equip him to plan more effectively to enable laypersons to become better ministers themselves. Finally, and closely connected with the previous observations, the pastor has a very important opportunity in training and teaching. His rich background in history, biblical studies, practical theology, and dogmatic or systematic theology has prepared him to serve as a guide and teacher to the church members. In fulfilling this role and by developing our educational and training programs, the local church could become a kind of lay seminary for the equipping of the laity for the work of ministry. As we have stated earlier, our study has shown the importance for persons to be able to develop their skills, knowledge and understandings as well as to have opportunities to achieve tasks which they feel are important.

Suggestions for Further Research

There are four suggestions for further research which we would make.

First, since our study is based on one congregation, it would be very useful to see whether our findings would be similar to those drawn from other congregations, other denominations, or other cultural cross-sections. There is the need for other replications of this study.

Second, we discovered that older subjects in our sample spoke of the lack of motivators as being their main source of dissatisfaction in their work lives. Since this is a finding which differs from the findings of other studies using the M-H theory and the S.O.E. technique, it needs to be followed up. One of the things which made our study different from the others which have been reported was the presence of many retired people in our sample. It would be useful if the question of retired subjects' attitudes to their work experiences could be examined more thoroughly.

Third, we discovered that females aged 20-49 tended to find hygiene factors significantly stronger satisfiers in their church lives than in their work lives. No other group in our sample showed this in such a marked way. Because of the slim number of subjects being studied we placed no weight on this finding, but feel that it merits closer examination. Are younger women more dependency motivated than any other group in the church setting?

Fourth, retired males showed that their main source of dissatisfaction in the church setting was the insufficient quantity or quality of motivators provided there. This was a finding which was peculiar to this group. But since the number of subjects was

small, we feel that it would be quite important to look at this question in more depth. What is the main source of dissatisfaction in low church experiences for retired men?

We hope that other researchers will follow-up these suggestions, not only because of the interesting nature of the questions, but also because of the importance of the issues for our understanding of the local church and our desire for effective parish planning.

Summary

In this closing epilogue we have drawn together the two remaining strands of our work. Based on the project as a whole the author formulated certain proposals for the ongoing life of the church. Then the chapter was concluded with an enumeration of some vital issues which seem to call for further research.

APPENDIX A

THE FACTOR ANALYSIS SCHEDULE FOR JOB EXPERIENCES

First Level of Analysis

1. Recognition

- a. Work praised -- no reward
- b. Work praised -- reward given
- c. Work noticed -- no praise
- d. Work not noticed
- e. Good idea(s) not accepted
- f. Inadequate work blamed or criticized -- no punishment
- g. Inadequate work blamed or criticized -- punishment given
- h. Successful work blamed or criticized -- no punishment
- i. Successful work blamed or criticized -- punishment given
- j. Credit for work taken by supervisor or other
- k. Idea accepted by company
- l. Failure to receive expected recognition

2. Achievement

- a. Successful completion of job or aspect of it
- b. The having of a good idea -- a solution to a problem
- c. Made money for the company
- d. Vindication -- demonstration of rightness to doubters or challengers
- e. Failure in job, or aspect of it
- f. Seeing results of work
- g. Not seeing results of work

3. Possibility of Growth

- a. Growth in skills -- objective evidence (also growth in understandings, or opportunities)
- b. Growth in status (advancement) -- objective evidence
- c. Lack of opportunity for growth -- objective evidence

4. Advancement

- a. Received unexpected advancement
- b. Received advancement (expected or expectation not mentioned)
- c. Failed to receive expected advancement
- d. Demotion

5. Salary

- a. Received wage increase (expected or expectation not mentioned)
- b. Received unexpected wage increase
- c. Did not receive expected increase
- d. Received wage increase less or later than expected
- e. Amount of salary
- f. Wages compare favorably with others doing similar or same job
- g. Wages compare unfavorably with others doing similar or same job

6. Interpersonal Relations -- Supervisor

- a. Friendly relations with supervisor
- b. Unfriendly relations with supervisor
- c. Learned a great deal from supervisor
- d. Supervisor went to bat for him with management
- e. Supervisor did not support him with management
- f. Supervisor honest
- g. Supervisor dishonest
- h. Supervisor willing to listen to suggestions
- i. Supervisor unwilling to listen to suggestions
- j. Supervisor gave credit for work done
- k. Supervisor withheld credit

7. Interpersonal Relations -- Subordinates (Clients or Customers)

- a. Good working relationship with subordinates
- b. Poor working relationship with subordinates
- c. Good personal relationship with subordinates
- d. Poor personal relationship with subordinates

8. Interpersonal Relations -- Peers

- a. Liked people he worked with
- b. Did not like people he worked with
- c. Cooperation of people he worked with
- d. Lack of cooperation on the part of his co-workers
- e. Was part of a cohesive group
- f. Was isolated from group

9. Supervision -- Technical

- a. Supervisor competent
- b. Supervisor incompetent
- c. Supervisor tried to do everything himself
- d. Supervisor delegated work well
- e. Supervisor consistently critical
- f. Supervisor showed favoritism

10. Responsibility

- a. Allowed to work without supervision
- b. Responsible (for his own efforts)
- c. Given responsibility for the work of others

- d. Lack of responsibility
- e. Given new responsibility

11. Company Policy and Administration

- a. Effective organization of work
- b. Harmful or ineffective organization of work
- c. Beneficial personnel policies
- d. Harmful personnel policies
- e. Agreement with company goals
- f. Disagreement with company goals
- g. High company status
- h. Low company status

12. Working Conditions

- a. Work isolated
- b. Work in social surroundings
- c. Good physical surroundings
- d. Poor physical surroundings
- e. Good facilities
- f. Poor facilities
- g. Right amount of work
- h. Too much work
- i. Too little work

13. The Work Itself

- a. Routine
- b. Varied
- c. Creative, meaningful, challenging
- d. Too easy, boring
- e. Too difficult
- f. Opportunity to do a whole job -- all phases
- g. Conflict about performing tasks which go against personal beliefs or judgment

14. Factors in Personal Life

- a. Family problems
- b. Community and other outside situations
- c. Family needs and aspirations salarywise

15. Status

- a. Signs or appurtenances of status
- b. Having a given status
- c. Not having a given status

16. Job Security

- a. Tenure or other objective signs of security
- b. Lack of objective signs of security (i.e., company instability)

Second Level of Analysis**17. Recognition**

- a. First-level factors perceived as source of feelings of recognition
- b. First-level factors perceived as source of failure to obtain recognition
- c. First-level factors perceived as source of disapproval

18. Achievement

- a. First-level factors perceived as source of achievement
- b. First-level factors perceived as source of failure

19. Possible Growth

- a. First-level factors perceived as leading to possible growth
- b. First-level factors perceived as block to growth
- c. First-level factors perceived as evidence of actual growth

20. Advancement

- a. Feelings of advancement derived from changes in job situation
- b. Feelings of demotion derived from changes in job situation

21. Responsibility

- a. First-level factors leading to feelings of responsibility
- b. First-level factors as source of feelings of lack of responsibility or diminished responsibility

22. Group Feelings

- a. Feelings of belonging -- social
- b. Feelings of isolation -- social
- c. Feelings of belonging -- sociotechnical
- d. Feelings of isolation -- sociotechnical
- e. Positive feelings toward group
- f. Negative feelings toward group

23. The Work Itself

- a. First-level factors leading to interest in performance of the job
- b. First-level factors leading to a lack of interest in performance of job

24. Status

- a. First-level factors as source of feelings of increased status
- b. First-level factors as source of feelings of decreased status

25. Security

- a. First-level factors as source of feelings of increased security
- b. First-level factors as source of feelings of insecurity

26. Feelings of Fairness or Unfairness

- a. First-level factors perceived as fair
- b. First-level factors perceived as unfair
- c. First-level factor perceived as source of feelings of disappointment in others

27. Feelings of Pride or Shame

- a. First-level factors as source of feelings of pride
- b. First-level factors as source of feelings of shame
- c. First-level factors as source of feelings of diminished pride

28. Salary

- a. First-level factors perceived as source of ability to improve well-being
- b. First-level factors perceived as source of lack of ability to improve well-being
- c. First-level factors perceived as source of more money (need undetermined)
- d. First-level factors perceived as source of lack of more money (need undetermined)

APPENDIX B

THE FACTOR ANALYSIS SCHEDULE FOR CHURCH EXPERIENCES

First Level of Analysis

1. Recognition

- a. Work praised -- no reward
- b. Work praised -- reward given
- c. Work noticed -- no praise
- d. Work not noticed
- e. Good idea(s) not accepted
- f. Inadequate work blamed or criticized
- g. Successful work blamed or criticized
- h. Credit for work taken by another person
- i. Idea accepted by church
- j. Failure to receive expected recognition

2. Achievement

- a. Successful completion of a job, or aspect of it
- b. The having of a good idea -- a solution to a problem
- c. Raised money for the church
- d. Vindication -- demonstration of rightness to doubters or challengers
- e. Failure in job, or aspect of it
- f. Seeing results of work
- g. Not seeing results of work

3. Possibility of Growth

- a. Growth in skills, understanding, or opportunities -- objective evidence
- b. Growth in status (advancement in position) -- objective evidence
- c. Lack of opportunity for growth -- objective evidence

4. Advancement

- a. Received unexpected advancement (to an office or position in church)
- b. Received advancement (expected or expectation not mentioned)
- c. Failed to receive expected advancement (to an office or position in church)
- d. Demotion (office or position previously held is lost)

5. Interpersonal Relations

- a. Friendly relations with pastor or leader
- b. Unfriendly relations with pastor or leader
- c. Learned a great deal from pastor or leader
- d. Pastor or leader supported interviewee in a discussion or other situation
- 3. Pastor or leader did not support interviewee in discussion or other situation
- f. Not in agreement with ends and/or means of Pastor or leader
- g. In agreement with ends and/or means of pastor or leader
- h. Pastor or leader open to suggestions
- i. Pastor or leader unwilling to listen to suggestions
- j. Pastor or leader gave credit for work done
- k. Pastor or leader withheld credit

6. Interpersonal Relations -- Subordinates (those to whom one is rendering service)

- a. Good working relationship with subordinates
- b. Poor working relationship with subordinates
- c. Good personal relationship with subordinates
- d. Poor personal relationship with subordinates

7. Interpersonal Relations -- Peers

- a. Good personal relationship with peers
- b. Poor personal relationship with peers
- c. Good working relationship with peers
- d. Poor working relationship with peers
- e. Was part of a cohesive group
- f. Was isolated from group

8. Supervision -- Technical

- a. Pastor or leader competent
- b. Pastor or leader incompetent
- c. Pastor or leader tried to do everything himself
- d. Pastor or leader delegated work well
- e. Pastor or leader consistently critical
- f. Pastor or leader showed favoritism

9. Responsibility

- a. Allowed to work without supervision
- b. Responsible (for own efforts)
- c. Given responsibility for the work of others
- d. Lack of responsibility
- e. Given new responsibility -- no formal advancement

10. Church Policy and Administration

- a. Effective organization of tasks (or policy)
- b. Harmful or ineffective organization of tasks (or policy)
- c. Agreement with church goals
- d. Disagreement with church goals

- e. High church status
- f. Low church status

11. Church Task Environment

- a. Had to handle responsibility in isolation from group (left holding the bag)
- b. Had group support in fulfilling responsibility
- c. Good physical surroundings
- d. Poor physical surroundings
- e. Good facilities
- f. Poor facilities
- g. Right amount of work
- h. Too much work
- i. Too little work

12. The Tasks Themselves

- a. Routine
- b. Varied
- c. Creative (challenging, meaningful, an opportunity to offer service)
- d. Too easy
- e. Too difficult
- f. Opportunity to do a whole job -- all phases
- g. Conflict about performing tasks which went against personal beliefs or judgment

13. Factors in Personal Life

- a. Family problems
- b. Community and other outside situations

14. Status

- a. Signs or appurtenances of status
- b. Having a given status
- c. Not having a given status

Second Level of Analysis

15. Recognition

- a. First-level factors perceived as source of feelings of recognition
- b. First-level factors perceived as source of failure to obtain recognition
- c. First-level factors perceived as source of disapproval

16. Achievement

- a. First-level factors perceived as source of achievement or feeling of accomplishment
- b. First-level factors perceived as source of failure

17. Possible Growth

- a. First-level factors perceived as leading to possible growth in skills, understanding, or opportunities
- b. First-level factors perceived as block to growth
- c. First-level factors perceived as evidence of actual growth

18. Advancement

- a. Feelings of advancement derived from changes in church situation
- b. Feelings of demotion derived from changes in church situation

19. Responsibility

- a. First-level factors leading to feelings of responsibility
- b. First-level factors as source of feelings of lack of responsibility or diminished responsibility

20. Group Feelings

- a. Feelings of belonging -- social
- b. Feelings of isolation -- social
- c. Feelings of belonging -- sociotechnical
- d. Feelings of isolation -- sociotechnical
- e. Positive feelings toward group
- f. Negative feelings toward group

21. Involvement

- a. First-level factors leading to interest in participation or involvement
- b. First-level factors leading to a lack of interest in participation or involvement

22. Status

- a. First-level factors as source of feelings of increased status
- b. First-level factors as source of feelings of decreased status

23. Security

- a. First-level factors as source of feelings of security
- b. First-level factors as source of feelings of insecurity

24. Feelings of Fairness or Unfairness

- a. First-level factor perceived as fair
- b. First-level factor perceived as unfair
- c. First-level factor perceived as source of feelings of disappointment in others

25. Feelings of Pride or Shame

- a. First-level factors as source of feelings of pride

- b. First-level factors as source of feelings of shame or guilt
- c. First-level factors as source of feelings of diminished pride or hurt feelings

26. Religious Feelings

- a. Feeling of closeness to God
- b. Feeling of separation from God

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